SUCCESSION IN THE PRESIDENCY OF THE CHURCH

B. H. Roberts

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SUCCESSION

IN THE

PRESIDENCY OF THE CHURCH

OF

JESUS CHRIST OF LATTER-DAY SAINTS.

By ELDER B. H. ROBERTS.

Author of The Life of John Taylor, Outlines of Ecclesiastical History, The Gospel.

The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church.—*The Lord to Joseph Smith*, Doc. & Coc., sec, xc.

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GEORGE E. MAYCOCK

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PREFACE TO THE FIRST EDITION.

THE fact that many honest people in the United States and other countries are being led astray by the pretentions of the "Reorganized Church of Jesus Christ of Latter-day Saints," or "Josephite Church," as it is more commonly called, must justify the publication of this work. My desire to preserve from error those not acquainted with the order of the priesthood of God, and the facts of church history in the great dispensation of the last days, has been the incentive which prompted me to write it. Moreover, though the facts of church history which of themselves disprove the claims of the "Josephite Church" are abundant, yet they are scattered through the church works in such a manner as to make it exceedingly difficult for the elders of The Church to consult them; and, therefore, the writer believes he is doing a service to those elders who are and shall hereafter be engaged in the ministry, especially to those who travel in the localities where they will come in contact with "Josephite" pretensions—by publishing this treatise on the SUCCESSION IN THE PRESIDENCY OF THE CHURCH.

I have endeavored to treat the theme on as broad a basis as possible, and have avoided technical disputes with our opponents, which only serve to burden the subject with matter that is not only unprofitable in itself, but wearying to the patience of the reader. Nor does the successful issue of our argument demand that we stop to contend over every error, either in history or argument, made by "Josephites." Did we attempt it, our task would be endless. An attorney being called upon to explain why his absent client should not be punished for contempt of court, told the judge he could assign several good reasons for the absence of his client—reasons which he hoped and believed would clear him, even in the opinion of the judge, of any intention to treat the court with disrespect. "You may name them," gruffly said the judge. "Well, then, your honor, in the first place my client is dead; and in the second place—" "Never mind your 'in the second place,' " said the judge, "if the man is dead that is sufficient—the court dismisses the case." So with this controversy; there being

a few leading facts of church history, and a principle or two connected with the order of the priesthood which, if considered in the light of right reason, dispose of all the claims made by "Josephites," it is not necessary to consider their quibbles and all the details of their sophistry.

The writer is under deep obligation to acknowledge assistance he has received from a number of prominent brethren; to some for placing at his disposal books and papers, and to others for reading the work from the manuscript and greatly improving it by their invaluable suggestions. The brethren who have thus rendered me assistance are too numerous to mention by name, and it would be unfair to name a few only, when the writer is indebted to so many and to each equally. The consciousness of having assisted in a work which is designed to carry enlightenment to many in regard to so important a matter as the subject of this writing, will reward them for their labors.

THE AUTHOR.

PREFACE TO THE SECOND EDITION.

THE first edition of "SUCCESSION IN THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST" having been exhausted, and the demand for it still continuing, the author has decided to publish his second edition.

The desire to enlarge and improve such a treatise as this is very great; but unfortunately that desire is in conflict with the wish to preserve, as near as may be, the original form and scope of it. During the six years which have elapsed since this treatise was first published, the writer has thought much upon the subject, and observed somewhat carefully the criticism of his work; but neither his own reflections nor the criticisms of others have led him to be dissatisfied with the general plan of the work or its execution. That some minor errors existed in the first edition is conceded, and these, we think, have been corrected in the present one. There are also some additions made. These consist, first, in a collection of testimony that the Prophet Joseph Smith did prophesy that the Latter-day Saints would go to the Rocky Mountains and become a great people, and that he himself, near the close of his earthly career was active in making preparations for such an exodus of The Church. This evidence is published with the consent of Elder Joseph F. Smith, of the First Presidency of the Church, by whom it was collected; and second the addition of an article by the present writer, first published in the *Improvement Era* of February, 1898, under the title, "A Sufficient Answer to Josephites." Notwithstanding these and other minor additions, the general plan of the work is preserved.

As was to be expected, the Josephite church has published an alleged "Reply" to this treatise, under the title "True Succession in Church Presidency," by Heman C. Smith, "Church Historian." The "Reply," however, is a very tame affair, and does not call for any material modification or defense of this treatise. The "Reply" is an excellent example of an aggregation of words being mistaken for argument; and contradiction and quibbling for refutation. Only here and there and then in footnotes, has the writer found it necessary to make any reference to the "Reply."

THE AUTHOR.

SUCCESSION

IN THE

PRESIDENCY OF THE CHURCH.

I.

*All that want to draw away a party from The Church after them, let them do it if they can, but they will not prosper.**

WHEN the Prophet Joseph Smith fell a martyr at Carthage, Illinois, on the 27th of June, 1844, the Church of Jesus Christ of Latter-day Saints was deprived of its President. As that was a condition which had never existed before in this dispensation, and one that The Church had not anticipated, the question very naturally arose: Upon what person or quorum devolves the responsibility of leadership—of Presidency? It is a matter of astonishment that so many arose as claimants for the position; but it reveals the vanity and weakness of human nature, which, in its love of power, looks clear beyond the responsibilities in the case, and seeks only for that position which exalts its possessor above his fellows.

SIDNEY RIGDON.

Among the many who claimed to be the legal successor to the Prophet Joseph, and, indeed, the first, was Sidney Rigdon, the only remaining counselor in the First Presidency. William Law, the other

* From Brigham Young's speech, at a special Conference in Nauvoo, August 8, 1844, the Conference being convened to consider the claims of Sidney Rigdon to be the Guardian of the Church.—*Mill. Star*, Vol. XXV., p. 216. The Josephite "Reply" referred to in the Preface to the Second Edition of this treatise, tries to throw doubt upon this passage in the speech of President Young, because it is not to be found in the published report of this meeting of the 8th of August in the *Times and Seasons* of that period, and which contains an account of that meeting (Vol. V., p. 637-8). That report, however, covers only a little more than one page of the *Times and Seasons*; and the synopsis of President Young's remarks but thirty-six single column lines, the closing ones of which say: "He" (President Young) "continued his remarks *nearly an hour*, opening by the Spirit of God the eyes, ears and hearts of the Saints to the subject before them, and to their duty and the glory of God." The briefness of the synopsis accounts for the absence of these words of President Young. But when the history of the event was more fully written his remarks were given more in detail.

counselor to the Prophet, having been excommunicated from The Church April the 18th, 1844.* At the time of the martyrdom of Presidents Joseph and Hyrum Smith, Sidney Rigdon was living at Pittsburg, Pennsylvania, presiding over the branch of The Church and preaching the gospel at that place. He had removed from Nauvoo to Pittsburg, in opposition to a revelation from God which required him to make his home in Nauvoo, and stand in his office and calling of counselor and spokesman to the Prophet Joseph.†

The truth is that from the expulsion of the saints from Missouri in 1838-9, Sidney Rigdon had been of but little service either to The Church or to the Prophet as a counselor. He was a man of admitted ability as an orator, but lacked discretion; a man of fervid imagination, but of inferior judgment; ambitious of place and honor, but without that steadiness of purpose and other qualities of soul which in time secure them. In the early years of The Church he suffered much for the cause of God, but he also complained much; especially was this the case in respect to the hardships he endured in Missouri; and subsequently of his poverty and illness at Nauvoo. This habit of complaining doubtless did much to deprive him of the Spirit of the Lord; for at times it bordered upon blasphemy. More than once he was heard to say that Jesus Christ was a fool in suffering as compared with himself! Having lost, in part at least, the Spirit of the Lord, his interest in The Church and its work waned, and after the settlement at Nauvoo he was seldom seen in the councils of the priesthood. Moreover, it was known that he was in sympathy and even in communication with some of the avowed enemies of Joseph, among others with that arch traitor, John C. Bennett, who was plotting the overthrow of both Joseph and The Church.‡ It was doubtless these considerations which led Joseph to make an effort to get rid of Sidney Rigdon as counselor, at the October conference in 1843.

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*See *Times and Seasons*, Vol. V., p. 511. Inadvertently Hyrum Smith was represented as the counselor to the Prophet in the first edition.

† The revelation was given 19th January, 1841.—Doc. and Cov., Sec. cxxiv 103-106.

‡ The Josephite "Reply" undertakes to come to the defense of Sidney Rigdon in this matter and claims that he was exonerated from the treachery here charged, because at the October conference of 1843 the Prophet Joseph arose and "explained to the congregation the supposed treacherous correspondence with ex-governor Carlin, which wholly removed suspicion from Elder Sidney Rigdon, and from every other person." (Reply p. 8). That is, because the apparently treacherous correspondence with *Ex-governor Carlin* was explained away, all the other charges of treason (including his treasonable correspondence with the villain Bennett) also fall to the ground. This making the part bear off the burden of the *whole* is

On the occasion the Prophet represented to The Church that such had been the course of Sidney Rigdon that he considered it no longer his duty to sustain him as a counselor. Hyrum Smith, however, pleaded the cause of his fellow-counselor, and so strongly urged the saints to deal mercifully with Sidney Rigdon, that when the question of sustaining him was presented to the conference, the saints voted in his favor. "I have thrown him off my shoulders, and you have put him on me," said Joseph. "You may carry him, but I will not." And so confident was he that Sidney Rigdon would continue to fail in the performance of his duty, that he ordained Elder Amasa Lyman to succeed him, both as counselor and spokesman. "Some of the Elders did not understand how Elder Lyman could be ordained to succeed Elder Rigdon, as The Church had voted to try him another year. Elder Joseph Smith was requested to give an explanation. 'Why,' said he, 'by the same rule that Samuel anointed David to be king over Israel, while Saul was yet crowned. Please read the 16th chapter of I. Samuel.' Elder Smith's explanation, though short, proved a quietus to all their rising conjectures."*

Notwithstanding all his fair promises of amendment, Sidney Rigdon continued neglectful of his high duties, and if for a while his old-time enthusiasm revived—as it seemed to at the April conference following, it was as the flickering flame of a tallow dip only—not the steady rays of the ever-shining sun. He longed to return to the east, and notwithstanding the word of the Lord commanding him to make his home at Nauvoo, he frequently talked with Joseph about going to Pittsburg to live, and finally obtained his consent to go there, and take his family with him. He was instructed to preach, write and build up The Church in that city.

Such was the standing and course of the man who after the martyrdom of the Prophet Joseph was the first to claim the right to lead The Church! He made all haste to Nauvoo, and ignoring the members of the quorum of the Twelve who were in the city—Elders Willard Richards, John Taylor, and Parley P. Pratt—he conferred with Elder William Marks, president of the Stake of Nauvoo, and at once began agitating the question of appointing a "Guardian" to The Church.

* Tract on Sidney Rigdon, by Jedediah M. Grant, pp. 15, 16.

worthy a Josephite, truly; but worthy nobody else. If any doubt exists of the treachery of Sidney Rigdon, it can be dispelled by perusing the letter of John C. Bennett to him, bearing date of Jan. 10th, 1843; and by the minutes of his trial before the bishop of The Church, published in Vol. V. *Times and Seasons*, pp. 647-655; and 660-667.

He arrived in Nauvoo on Saturday, the 3rd of August; next day he harangued the saints, who assembled in the grove near the temple, upon the necessity of appointing a "Guardian" to build up The Church to the martyred Prophet, and in the afternoon meeting urged William Marks to make a special appointment for the saints to assemble on the following Tuesday for that purpose. Elder Marks was in sympathy with Sidney Rigdon, but for some reason he refused to make the appointment for Tuesday, but made it for Thursday, the 8th of August. This was a most fortunate circumstance, since a sufficient number of the Twelve to make a majority of that quorum arrived on the evening of the 6th, and, of course, they were in time to be present at the meeting to be held on the 8th. The day previous to that meeting, however, the Twelve called a meeting of the high council and high priests, before which they called on Sidney Rigdon to make a statement of his purposes and relate the revelations he claimed to have received at Pittsburg, which prompted his journey to Nauvoo. In substance he replied that the object of his visit was to offer himself to the saints as a "Guardian;" that it had been shown to him in vision at Pittsburg, that The Church must be built up to Joseph, the martyr; that all the blessings the saints could receive would come through their late Prophet; that no man could be a successor to Joseph; that The Church was not disorganized, though the head was gone; that he had been commanded to come to Nauvoo and see that the church was governed properly, and propose himself to be a "Guardian" to the people.*

To this Elder Brigham Young replied:

> I do not care who leads this Church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. . . . Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man nor set of men can get between Joseph and the Twelve in this world or in the world to come. How often has Joseph said to the Twelve, I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests!†

The next day was the one appointed by Sidney Rigdon for The Church to assemble and choose a "Guardian." The attendance was large, as intense interest had been awakened upon the subject to be considered. Sidney Rigdon addressed the assembly, setting forth his

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* Hist. Joseph Smith *Mill. Star*, Vol. XXV, 215.

† Hist. Joseph Smith, *Mill Star*, Vol XXV, 215.

claim to the "Guardianship" of The Church. He had full opportunity to present his case, and for an hour and a half spoke without interruption; but despite his reputation as an orator, he failed to convince the saints that he was sent of God.

As soon as Sidney Rigdon closed his speech, Elder Brigham Young arose and made a few remarks. It was on that occasion that he was transfigured before the people, so that through him the saints heard the voice and felt the presence of their departed leader. George Q. Cannon, who was present on that occasion, says:

> If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of.*

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* Life of Brigham Young (Tullidge) p. 115. Continuing the subject, President Cannon says: 'The Lord gave his people a testimony that left no room for doubt as to who was the man chosen to lead them. They both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. There had been gloom, and in some hearts probably, doubt and uncertainty; but now it was plain to all that here was the man upon whom the Lord had bestowed the necessary authority to act in their midst in Joseph's stead. On that occasion Brigham Young seemed to be transformed, and a change such as that we read of in the Scriptures as happening to the Prophet Elisha, when Elijah was translated in his presence, seemed to have taken place with him. The mantle of the Prophet Joseph had been left for Brigham Young. . . . The people said one to another: 'The Spirit of Joseph rests on Brigham;' they knew that he was the man chosen to lead them, and they honored him accordingly. . . . . As far as our observation went (we were only a boy at the time), the people were divided into three classes from the the time of the death of Joseph up to this meeting of which we speak. One class felt clearly and understandingly that President Brigham Young was the man whose right it was to preside, he being the President of the Twelve Apostles and that body being, through the death of Joseph and Hyrum, the presiding quorum of the Church. Another class was not quite clear as to who would be called to preside; but they felt very certain that Sidney Rigdon was not the man. They did not believe that God would choose a coward and traitor to lead his people, to both of which characters they believed Rigdon had a claim. The third class, and we think its members were few, was composed of those who had no clear views one way or the other. They were undecided in their feelings. . . . . With very few exceptions, then, the people returned to their homes from that meeting filled with great rejoicing. All uncertainty and anxiety were removed. They had heard the voice of the Shepherd and they knew it."

In the journal of Elder Wm. C. Staines, of that date, the following statement is recorded:

Brigham Young said — "I will tell you who your leaders or guardians will be. The Twelve—I at their head." This was with a voice like the voice of the Prophet Joseph. I thought it was he, and so did thousands who heard it. This was very satisfactory to the people, and a vote was taken to sustain the Twelve in their office, which, with a few dissenting voices, was passed.

President Wilford Woodruff, describing the event, says:

When Brigham Young arose and commenced speaking, as has been said,* if I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith, and anyone can testify to this who was acquainted with these two men.

The remarks of Elder Young, during which he was transfigured before the people, closed the forenoon meeting. When in the afternoon The Church again assembled and Elder Young addressed them at some length on the subject of appointing a leader for The Church, representing the claims of the Twelve as the quorum having the right to act in the absence of the late Prophet-President. Following are some quotations from a summary of his speech taken down at the time:

For the first time in my life, for the first time in your lives, for the first time in the kingdom of God, in the nineteenth century, without a prophet at our head, do I step forth to act in my calling in connection with the quorum of the Twelve, as Apostles of Jesus Christ unto this generation—Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world. . . .

. . . . If any man thinks he has influence among this people, to lead away a party, let him try it, and he will find out that there is power with the Apostles, which will carry them off victorious through all the world and build up and defend The Church and Kingdom of God.

. . . . If the people want President Rigdon to lead them, they may have him; but I say unto you that the quorum of the Twelve have the keys of the kingdom of God in all the world. The Twelve are appointed by the finger of God. Here is Brigham, have

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* The above remark of President Woodruff's is taken from a testimony of his following a discourse on the subject of Priesthood and the Right of Succession, delivered by the writer of this treatise.—See *Deseret Evening News*, March 12th, 1892.

his knees ever faltered? have his lips ever quivered? Here is Heber,* and the rest of the Twelve, an independent body, who have the keys of the priesthood—the keys of the kingdom of God—to deliver to all the world; this is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Church.

. . . . You must not appoint any man at our head; if you should, the Twelve must ordain him. You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them, and we will go our way to build up the kingdom in all the world.

. . . . Brother Joseph, the Prophet, has laid the foundation for a grand work, and we will build upon it; you have never seen the quorums built one upon another. There is an almighty foundation laid, and we can build a kingdom such as there never was in the world; we can build a kingdom faster than Satan can kill the saints off.

. . . . Now, if you want Sidney Rigdon or Wm. Law† to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the Twelve and the prophet Joseph. Why? Because Joseph was their file leader, and he has committed into their hands the keys of the kingdom in this last dispensation, for all the world; don't put a thread between the priesthood and God.‡

Elder Amasa Lyman spoke in support of the Twelve; and then Sidney Rigdon was granted the privilege of speaking; he declined personally, but called on Elder W. W. Phelps to speak in his behalf. Elder Phelps while evidently sympathizing with Elder Rigdon, supported the claims of the Twelve. After further discussion Elder Young arose to put the question as to whether The Church would sustain the Twelve or Sidney Rigdon:

I do not ask you to take my counsel or advice alone, but every one of you act for yourselves; but if Brother Rigdon is the person you want to lead you, vote for him, but not unless you intend to follow him and support him as you did Joseph. . . . . And I would say the same for the Twelve, don't make a covenant to support them unless you intend to abide by their counsel. . . . . I want every man before he enters into a covenant, to know what he is going to do; but we want to know if this people will support the priesthood in the name of Israel's God. If you say you will, do so.§

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* Heber C. Kimball.

† Wm. Law had been a counselor to the Prophet Joseph, but was found in transgression and apostasy, and had been excommunicated, and was among those who brought about the martyrdom at Carthage.

‡ *Mill Star*, Vol. XXV., pp. 216, 231-3.

§ *Mill Star*, Vol. XXV., p. 264.

Elder Young was then about to put the question to the assembled quorums as to whether they wanted Elder Rigdon for a leader, when, at the request of the latter, the question on supporting the Twelve as the presiding quorum in The Church was first put in the following manner:

"Do The Church want and is it their only desire to sustain The Twelve as the First Presidency of this people? . . . . If the Church want the Twelve to stand as the head, the First Presidency of The Church, and at the head of this kingdom in all the world, stand next to Joseph, walk up into their calling, and hold the keys of this kingdom—every man, every woman, every quorum is now put in order, and you are now the sole controllers of it—all that are in favor of this in all the congregation of the Saints, manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind—every man and every woman who does not want the Twelve to preside, lift up your hands in like manner. (No hands up.) This supersedes the other question,* and trying it by quorums."†

This disposed of Sidney Rigdon. He had full opportunity to present his case before The Church. The saints had full opportunity and liberty to vote for him had they wanted him for their leader; but they rejected him and sustained the Twelve.

I have been careful to deal with this case of Sidney Rigdon's in so great detail, for the reason that it exhibits in operation a very important principle, viz., that of "common consent" or the "voice of the people" in electing their leaders. I use the word "elect" advisedly, for though the manner of electing the officers of The Church is by indirect means—by popular acceptance—the elective principle is nevertheless operative, since men proposed for office cannot act unless the people vote to sustain them.‡ The law of the church in this matter is:—

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*That is, whether The Church wanted to have Sidney Rigdon for a "guardian" or leader.

† The quorums had been arranged to vote separately and in their order, but when Elder Young put the question on accepting the Twelve to preside over the church, the question was put to all the quorums and the whole congregation at once. And since the vote to sustain the Twelve was unanimous, there was no need of putting the question on the acceptance of Sidney Rigdon either to the quorums or to the people separately.—The facts in the text are quoted from the history of the Prophet Joseph, *Mill. Star*, Vol. XXV., p. 264.

‡ The elective principle is not only carried out by direct means, it may be carried on by indirect means—it is just as much a fact under the form of popular acceptance as of popular choice.—*Guizot.*

No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church.*

This law applies to the First Presidency as well as to the humblest officer in The Church:

Of the Melchisedek Priesthood, three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of The Church, form a quorum of the Presidency of the Church.†

It is not enough that the men constituting the First Presidency of The Church be "appointed and ordained to that office;" they must also be "chosen by the body," and upheld by the confidence, faith and prayer of The Church." President Brigham Young on this subject says:

Joseph presided over The Church by the voice of the people. . . . . Does a man's being a prophet in this Church prove that he shall be the president of it? I answer, no. A man may be a prophet, seer and revelator, and it may have nothing to do with his being president of the Church. Suffice it to say that Joseph was the President of the Church, so long as he lived. The people chose to have it so. He always filled that responsible station by the voice of the people. . . . . The keys of the priesthood were committed to Joseph to build up the kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over The Church, it was by the voice of the people, though he held the keys of the priesthood independent of their voice.‡

But, mark you, he did not hold the power to preside over them contrary to their voices, that is, contrary to their consent. President Taylor says:

It is by the voice of God and the voice of the people that our present President [Brigham Young] obtained his authority. He obtained his authority first from God, and secondly from the people; and if a man possesses five grains of common sense, when he has the privilege of voting for or against a man, he will not vote for a man who will oppress the people; he will vote according to the dictates of his own conscience; for this is the right and duty of this people in the choice of their President and other leading officers of the kingdom of God.§

Thus in ecclesiastical as in civil government it is true that governments derive their just powers from the consent of the

* Doc. and Cov., sec. xx, 65.

† Doc. and Cov. sec. cvii, 22.

‡ Journal of Discourses, Vol. I, p. 133.

§ Journal of Discourses, Vol. I, p. 229.

governed. We shall have occasion in the course of our argument, to recur to this principle and its importance in respect to the subject treated in this writing.

It may be interesting to the reader to know that Sidney Rigdon himself outwardly seemed to acquiesce in the decision of The Church with regard to himself. The Sunday following the meeting above described he addressed the saints for a long time, "blessed them in the name of the Lord; telling them emphatically that he was with the Twelve. He wished to know the mind of The Church in relation to his returning to Pittsburg, they said, "go in peace."* Yet all the while he was thus seemingly accepting the decision of The Church and seeking its counsel, secretly he was holding meetings with men of questionable integrity in The Church, telling them that it was revealed to him before leaving Pittsburg that The Church would reject him; but, nevertheless, he was the proper person to lead The Church —to be its "Guardian;" for to that position he had been called of God, and held the keys of authority higher than any conferred upon the Prophet Joseph—the keys of David which, according to his representations, gave him the power to open and no man could shut; to shut and no man could open; and the power to organize armies for the destruction of the Gentiles. In fact his fervid imagination pictured himself a great military chieftain, by whose prowess all the enemies of God were to be subdued. He secretly ordained men to be prophets, priests and kings to the Gentiles. He also chose and appointed military officers to take command of the armies that were to be raised ere long to fight the battles of the great God. Meantime, while in public he had spoken of the virtues and honor of the martyred prophets, Joseph and Hyrum, in the highest terms, in his secret meetings he began to cast reflections upon their conduct, and hint at the existence of grave iniquity among the Twelve and in The Church.

As soon as the Twelve learned of these proceedings on the part of Elder Rigdon, they called upon him to explain by what authority he held secret meetings and ordained men to the aforesaid offices. He sought to evade the question, but finding that he was dealing with men not to be trifled with, he at last confessed to both holding the meetings and ordaining the officers. His brethren sought to convince him of his error, but at this point he refused to be corrected. The quorum of the Twelve, with the presiding bishop of The Church held

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* Pamphlet on Sidney Rigdon, by Elder J. M. Grant, p. 18.

a council meeting to consider his conduct, and concluded to demand Elder Rigdon's license. He refused to surrender it, saying that he had not received it from the Twelve and he would not give it up to them. He was then cited before the council of The Church which has a right to try a president of the high priesthood, viz., the presiding bishop of The Church assisted by twelve high priests.*

He refused to appear before this council, and therefore, after giving him due notice and an opportunity to appear and defend himself, the council convened in the presence of a large congregation of the saints on the 8th of September, 1844, and proceeded to hear evidence in the case. The evidence established the insubordination of Elder Rigdon and the irregularity of his course, and a motion that he be excommunicated from The Church until he repented was carried both by the council composed of the bishop and the twelve high priests, and also by the great congregation of the saints. Ten only, and they of Rigdon's following, voting in the negative.†

After his excommunication he made an attempt at organizing a church, choosing twelve apostles, etc., but his efforts amounted to but little. He soon retired from Nauvoo to Pittsburg, Pennsylvania, which he established as his headquarters. He sent missionaries to many branches of The Church to represent his claims to the Presidency, but they succeeded in getting only slight support, and that for the most part from among those weak in the faith. His church, never strong either in numbers or prominent men, soon crumbled

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* And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of The Church, who shall be assisted by twelve counselors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him.—Doc. and Cov., sec. cvii, 82, 83.

† See the minutes of Sidney Rigdon's trial in Grant's pamphlet on Sidney Rigdon, pp. 19 to 37. The Josephite "Reply" claims that for the most part what the writer has said in the foregoing concerning Sidney Rigdon he cites no authority, when this reference to the minutes of Sidney Rigdon's trial, published by J. M. Grant, was staring him in the face. The same minutes are published in *Times and Seasons*, Vol. V., pp, 647-655, and 660-667, and 685-687. The trial took place on Sept. 8th, 1844, and the minutes of it were published in the three numbers of the *Times and Seasons* following, viz., No. 17, Sept. 15th, 1844; No. 18, Oct. 1st, 1844; No. 19, Oct. 15th, 1844. It is from the facts brought out at this trial that what I have said of Sidney Rigdon in the text of this treatise was condensed. What then becomes of the "Reply's" statement: "For the most part of Mr. Roberts' assertions regarding Mr. Rigdon and what Joseph the Prophet says of him he cites no authority, and for the remainder cites heresay, or publications issued many years afterward"? ("Reply," pp. 7, 8).

into decay; Sidney Rigdon himself sank out of sight and in 1876 he died in obscurity in Alleghany County, state of New York.

The fate of Sidney Rigdon and the fate of the organization which he founded prove the prophetic character of the words of Brigham Young:

All that want to draw away a party from The Church after them, let them do it if they can, but they will not prosper.

II.

WILLIAM SMITH.

FOLLOWING the attempt of Sidney Rigdon to become the "Guardian of The Church," we will consider the efforts of William Smith, brother to the Prophet Joseph, to become its President. He was a member of the quorum of the Twelve at the death of the prophet, though for some time his conduct had been such as to bring him into disrepute among the saints. He was of a turbulent, ungovernable disposition; a man of fierce passions and violent temper. When the saints were driven from Missouri, in 1838, and his brother Joseph cast into prison, such was his vindictiveness against the Prophet that at a general conference of The Church held near Quincy, Illinois, May 4th, 1839, he was suspended from fellowship,* but was afterwards restored, mainly through the pleadings of that same brother against whom he railed with such bitterness of speech.

Shortly after the martyrdom of his brothers, Joseph and Hyrum, William was ordained to the office of Patriarch to The Church, to succeed Hyrum Smith, who held that office at the time of his death. The associate editor of the *Times and Seasons* in making the announcement of William's appointment put it that he had been appointed and ordained patriarch "over The Church." Whereupon a number of persons of a disposition ever ready to take advantage of a word or make men an offender because of it,

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* The Josephite "Reply" at this point accuses the writer with "misstating the case." The resolution of the conference of the church on which the statement in the text was made, reads: "*Resolved*, 9th: That Elders Orson Hyde and William Smith be allowed the privilege of appearing personally before the next general conference of The Church, to give an account of their conduct; *and that in the meantime they be both suspended from exercising the functions of their office.*" I refer to this matter, not because there is anything in it material to the controversy, but just as an illustration of Josephite quibbling and hair-splitting methods, and to show on what a slender basis they can charge a "misstatement of the case." "Suspended from exercising the functions of their office" comes so preciously near suspension of fellowship for an apostle as an apostle, that the Josephite "Reply" is welcome to all that exists in the difference.

began to ask if William was Patriarch "over" The Church, did not that also make him President *of* The Church. In the issue of the *Times and Seasons* following, the editor corrected the error of his associate by saying that the notice of William's appointment to be patriarch should have read Patriarch "to" The Church, not "over" it. He, of course, also denied that William was President of The Church.*

Whether it was the discussion about William's appointment to be patriarch "over" The Church which first put it into his head to make a claim to the office of the President of The Church, or that he took advantage of the phrase "Patriarch over The Church," to bring forward claims to the Presidency which he had previously entertained, may not be accurately determined: but most likely it was the latter, because on the occasion of the writer's visit to William Smith, at his home, near Elkader, Clayton County, Iowa, late in the summer of 1880, he claimed to have been anointed, appointed and ordained by the prophet Joseph to succeed to the office of President of The Church after the Prophet's death.

William Smith, however, based his claim to the position of President, mainly upon the fact that he was the brother of the Prophet, the only surviving brother, and therefore he should succeed to his brother's position. He claimed to find a precedent for this in Scripture. In the council which convened in the early Christian Church to consider how far the Gentile converts were under obligations to observe the forms and ceremonies of the Jewish law, after Peter and Paul and Barnabas and others were through speaking on the subject, James, "the Lord's brother," is represented as saying:

> Wherefore my sentence is, that we trouble not them, which from among the Gentiles have turned unto God; but that we write unto them, that they abstain from pollutions of idols, and from fornication and from things strangled and from blood.†

The "sentence" of James here is regarded as the "decision" of the council; and William Smith argued that if James gave the decision of the council, he must have been the president of the council, and if president of the council, then President of The Church; and since James was the Lord's brother and succeeded him in the Presidency of The Church, so in this dispensation, as in the former one,

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* *Times and Seasons*, Vol. VI., No. 9 and No. 10, Art. *Patriarchal.*

† Acts xv, 19, 20.

the surviving brother of him who stood at the head of The Church should succeed to the Presidency.

But this sophistry is confronted by the stubborn fact that the Lord Jesus had said to the Apostle Peter in the most direct terms:

> I give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*

It is controverted also by all the facts of history, which represent Peter as the chief Apostle and as holding a Presidency over the entire Church. In modern revelation, too, the order in which the Apostles have been named who have administered to men on the earth—has been invariably Peter, James and John—Peter always named first as the leader, the chief.†

William Smith, however, did not command much of a following in this first attempt to make himself a leader. His profligate life was too notorious in Nauvoo to make it possible for him to wield much influence even as a schismatic. His efforts at leadership on this occasion resulted only in violent denunciations of those who would not receive him, and his final expulsion from The Church. At the general conference held on the 6th of October, 1845, he was disfellowshiped from the quorum of the Twelve, and on the 12th of the same month, more of his wickedness having come to light, he was excommunicated from The Church. He shortly afterwards became associated with James J. Strang and other apostates in an attempt to establish a church in the state of Wisconsin, but that failed as we shall see.

Here it will be proper to note the support which Lucy Smith, mother of William, gave to his claims to the Presidency. I regret

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* Matt. xvi.

† John the Baptist, at the time he conferred on Joseph Smith and Oliver Cowdry the Aaronic Priesthood (May 15, 1829), said that "he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchisedek."—(Hist. Joseph, *Mill, Star*, supplement, Vol. XIV, p. 15.)

"I will drink of the fruit of the vine with you on the earth, . . . and also with John, the son of Zacharias . . . and also with Peter, James and John whom I have sent unto you, by whom I have ordained you and confirmed you Apostles and special witnesses of my name."—(Doc. and Cov., sec. xvii, 5, 12).

"Again what do we hear? . . . the voice of Peter, James and John in the wilderness, between Harmony . . . and Colesville . . . declaring themselves as possessing the keys of the kingdom," (Doc. and Cov., sec. cxxviii, 20), and so throughout. It is scarcely probable that Peter would thus invariably have been named first unless that had been his place, as the chief, that is, the presiding Apostle.

being under the necessity of quoting her in such a controversy, as it shows this good and noble woman to have been very much mistaken in this matter, and one must ever be sorry to see those who are upright mistaken, especially in so grave a matter as this under discussion. One must ever feel a delicacy in referring to the words and actions of the mother of Joseph and Hyrum, of Don Carlos and Samuel H. Smith. She was a woman who had suffered much for the work of God and the testimony of Jesus; who in addition to toil, sickness, poverty and exile had lived to see her two noblest sons murdered, and two other sons and her husband laid away in premature graves, indirectly the victims of that relentless persecution which followed her family and The Church from the beginning. These sufferings and her great age doubtless will account for that weakness of mind through which, and not through any wrong intent, I feel sure, she was led into this error of supporting the claims of her son William. But glad as I would be to pass by this matter for the sake of Sister Lucy Smith, I cannot do so, for the reason that the Josephites quote her as supporting the claims of "Young Joseph," and I wish to show that by her support of William she did not do it.

The evidence that Sister Lucy Smith sustained the pretensions of William Smith to the Presidency and not those made in behalf of "Young Joseph," is found in the journal of the late President John Taylor, a member of the quorum of the Twelve Apostles at the time in Nauvoo:

Friday, June 27th, 1845.

This was the anniversary of the day that Brothers Joseph and Hyrum were killed and myself shot. We met together (the quorum of the Priesthood) to pray; several of the Twelve were present. When I returned [home] in the evening, Mrs. Taylor showed me a copy of a vision that Mother Lucy Smith had, stating that her son William was head of The Church; the following is a copy:

FIRST VISION.

Brothers and children, I was much troubled and felt as if I had the sins of the whole world to bear, and the burden of The Church; and I felt that there was something wrong. I called on the Lord to show me what was wrong, and if it was I. I called upon him until I slept. I then heard a voice calling on me saying, awake, awake, awake, for the only son that thou hast living, they for his life have laid a snare. My aged servant Joseph who was the first Patriarch of this Church, and my servant Hyrum who was the second Patriarch,

my servant Joseph who was Prophet and Seer, and my servants Samuel, William and Don Carlos—they were the first founders, fathers and heads of this Church, raised up in these last days, and thou art the mother, and thy daughters have helped, and they are the daughters in Israel, and have helped raise up this Church. Arise, arise, arise, and take thy place, you know not what has been in the hearts of some; but he said thou shalt know. He told me what it was; but I shall not tell. (I saw William in a room full of armed men and he having no weapons. They would have crushed him down, if it had not been for the power of God; and many of the family would have been cut off—[the] Lord having softened their hearts. Two of them had blacker hearts than the rest, and I know who they are, and I will tell them if they come to me. Brigham Young and Heber C. Kimball know it is so, and dare not deny it.) Call upon the Twelve, let all things be set in order, and keep their hearts pure from this time henceforth; the voice saith be merciful, and then Zion shall arise and flourish as a rose. What I was told I cannot tell.

Thou art the mother in Israel, and tell thy children all to walk uprightly. Thy son William, he shall have power over the churches, he is father in Israel over the patriarchs and the whole of The Church; he is the last of the lineage that is raised up in these last days. He is Patriarch to regulate the affairs of The Church. He is President over all The Church, they cannot take his apostleship away from him. The Presidency of The Church belongs to William, he being the last of the heads of the Church, according to the lineage, he having inherited it from the family from before the foundation of the world. Thou art a mother in Israel. Thy spirit arose and said in eternity that it would take a body to be a mother to prophet [s] who should be raised up to save the last dispensation. And the spirit said unto me to be faithful, (and that I was faithful,) and tell The Church to be faithful. And the spirit said I should live until I was satisfied with life.

Brothers and children, I want you to take notice that the burden of The Church rests [on William].

SECOND VISION.

Joseph came to me and said: "That day is coming when I shall wave the scepter of power over my enemies. Be patient my brothers and sisters, and the day is coming when you shall have eternal life and be rewarded for all your troubles."

THIRD VISION.

Father came to me and I said, Father, have you come? And he said "Yes." I said tell me where you have been. And he said, "I have been all around here. I have come to you again to tell you one thing certain, which I have told you many times before. It is my prayer and the prayers of our sons that you live to take care of William and my daughters, and see that they have their rights and

standing where they ought to have it. He turned to go away, and I said I will go with you. He said you must stay.

The following persons were present at the time this vision was related:

William Smith,	Mrs. Taylor,
A. Milliken,	Mrs. Milliken,
W. I. Salisbury,	Mrs. Salisbury,
David Elliot,	Mrs. McLery,
Robt. Campbell,	Mrs. Kelly,
Elias Smith,	Mrs. Sherman.
Joseph Cain,	
Bro. Stringham,	
Chas. Kelly.	
Bro. McLery.	

On June 30th, 1845, at the request of Sister Lucy Smith, seven of the Twelve, with Bishops Miller and Whitney and Elder Cahoon, met at her house to talk over these visions in respect to William. Several members of her family were present. It was also arranged for William Smith to be present, but he failed to appear. I copy from Elder Taylor's journal, under date of June 30th:

The conversation was full and free. Brigham Young stated that William was "aiming at power and authority and priesthood that did not belong to him; that he would sustain William in his office and calling, but would not allow him to tread upon his or any other man's neck; that if The Church wanted to have William Smith, he would mention it to them, and they should have their choice. This, however, neither The Church, nor the Twelve would consent to; for if it had been put to them—I do not suppose that twenty would have voted for him, out of the many thousands there are in The Church. Mother Smith said he [William] did not want it; she did not profess to be a revelator only for herself and family, that she wanted peace, union and harmony. The Twelve all expressed the same feeling and manifested the greatest kindness to Mother Smith, as did also the bishops.

Though William did not meet with the Twelve, he addressed a letter to President Brigham Young which was read at the above meeting. After complaining about the article on Patriarchs, which had appeared in the *Times and Seasons*, he concludes thus:

My proposition is, my share of the kingdom, and if you will publish in the *Neighbor* and *Times and Seasons* the true state of the case in regard to my office as Patriarch over the whole Church, this will give me a right to visit all branches of The Church, and intrude on no man's rights; and further to attend to all of the ordinances of

God, no man being my head, I will reconcile all difficulties, and Elder Young can stand as the President of The Church, and by my most hearty wish and consent. This will settle all difficulties and restore peace and good order, and farther than this, I cannot say, only that I want all men to understand that my father's family are of the royal blood, and promised seed, and no man or set of men can take their crown or place in time nor eternity. Brother Young, the above is my proposition and will settle all difficulties at once, and these are my avowed sentiments and no equivocation.

WILLIAM SMITH.*

To this letter the Twelve wrote an answer before leaving the house of Mother Smith. In said letter the brethren regretted not having had the pleasure of meeting William. They had had considerable talk with

Mother Smith, and found her possessing the best of feelings towards the whole Church. As to your requests in your letter we would say: we are perfectly willing and wish to have all things right, but there are some ordinances in The Church that cannot be administered by any person out of this place at present, but must be done here. As to having the right to administer all ordinances in the world and no one standing at your head, we could not sanction, because the President of The Church, and each one of our quorum are amenable to the quorum of which you are a member. But as to your right to officiate in the office of Patriarch, we say you have the right to officiate in all the world wherever your lot may be cast, and no one to dictate or control you excepting the twelve, which body of men must preside over the whole Church in all the world.

The following postscript was added.

We have read this to Mother Smith, Catherine, Lucy, and Arthur, and they express their satisfaction with it, as well as those of the council who are present.†

Elder Taylor thus concludes his account of this visit with Mother Smith:

We prayed with Mother Smith before we left her; and she and the family manifested good feelings. I am sorry the old lady should be troubled, she is a good woman and has passed through much trouble for the cause of truth, and has the respect and confidence of the whole Church.‡

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* Taylor's Journal under date of June 30, 1845.

† John Taylor's journal, under date of June 30, 1845.

‡ Ibid.

After his failure in Nauvoo, and in Wisconsin in connection with Mr. Strang, we next hear of William Smith in the winter and spring of 1850, visiting those who had been members of The Church in Illinois and Kentucky, teaching "lineal priesthood as applied to the Presidency of The Church." That is, he taught that his brother Joseph's eldest son had a right by virtue of lineage to succeed to the Presidency of The Church; but also taught in connection with this that it was his right as the only surviving brother of the former President, uncle and natural guardian of the "seed" of Joseph the Prophet, to stand, in the *interim*, as president *pro tem* of The Church.* There seemed to be a general acquiescence with this by the members of The Church remaining in the districts where he labored—most of whom were either apostates or weak in the faith—and in the spring of 1850, he called a conference to assemble in

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* The Josephite "Reply" says: The inference conveyed in this language is that William Smith did not teach lineal priesthood as applied to the Presidency of The Church until the winter of 1850;" and then quotes from page 65 of the "Succession" a more positive statement to that effect. But the author of the "Reply" quotes a letter written by James Kay and published in the *Mill. Star* for May 1st, 1846, in which it is stated that William Smith was in St. Louis teaching that the Twelve at Nauvoo were without authority, that "Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the Presidency of the Church," etc.

The authority upon which the statement of the text was made is from the statement of Jason W. Briggs, once a leading light of the "Reorganized Church," and by Tullidge in his account of the rise of said church, called the "first standard-bearer of Israel's return." The statement by Briggs is quoted with approval by Tullidge, and Tullidge's History here quoted is "Published by the Board of Publication of the Reorganized Church of Jesus Christ of Latter-day Saints." (See title page Life of Joseph the Prophet by Tullidge, Plano edition, 1880.) Following is the passage in question:

"In the general disorder that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope—a manifestation of the spirit that all was not lost. Many ran to and fro in the character of prophets and shepherds. Among those appeared William Smith, who in the spring of 1850, called a conference at Covington, Kentucky; from which time he visited many of the branches and scattered saints, teaching lineal priesthood, as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to rise out of the posterity of the original President of the Church This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the saints; but when their attention was then called to it many at once accepted it as the solution of the question of Presidency."—(Page 576.)

Our fault in this instance consisted in trusting too implicitly a Josephite statement of its own history. But the main point of our contention in the passage concerning William Smith is unshaken; viz., that William Smith in his contention with the Twelve concerning the Presidency, previous to his excommunication, nowhere and at no time contends for the succession to the Presidency for the *son* of the Prophet, but claimed it for *himself*, as indeed did his mother.

Covington, Kentucky, where he effected an organization by having himself sustained as President *pro tem* of The Church, and Lyman Wight* and Aaron Hook as counselors *pro tem* to the President *pro tem*, and Joseph Wood as counselor and spokesman. It is claimed that many of the "saints" in northern Illinois and southern Wisconsin, were identified with this movement.†

A year later, viz., in the summer of 1851, Palestine, Lee County, Illinois, was designated as a Stake of Zion, a gathering place for the saints, at the home of William Smith. At the October conference held at Palestine that year, there was a confession of belief in and the practice of polygamy, which resulted in many immediately withdrawing from the organization; and, it is said, that the declaration proved the means ultimately of its complete destruction.‡

This was the last effort of William Smith at organizing a church; subsequently, when an organization was effected with Joseph Smith, eldest son of the prophet, as its President, he became nominally connected with that movement, but he was never prominent or influential. In the summer of 1880, the writer, then on a mission in the state of Iowa, in company with Hyrum Jensen, called at the home of William Smith, near Elkader, and found him living in poverty and obscurity.

As I think upon this man, and of how far he fell—from the office of an Apostle of and Patriarch to The Church—when I think of his vain attempt to become President of The Church, and, failing in that, attempting to lead away a party, then organizing a faction from the remnants of The Church left in Illinois and Wisconsin, and every effort of his ending in failure—I think of the prophetic words of President Brigham Young:

All that want to draw away a party from The Church after them, let them do it if they can, but they will not prosper!

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* I cannot learn that Lyman Wight, once a member of the quorum of the Twelve, sanctioned this use of his name, or that he ever was connected with this attempt at organization on the part of Wm. Smith.

† See Jason W. Briggs quoted by Tullidge in his supplement to the Life of Joseph, Josephite edition, p. 577.

‡ Tullidge's Hist. of Joseph the prophet (Josephite edition, p. 577). Tullidge must be regarded as favorably disposed to the "Josephites," as he became identified with that movement. I mention the fact here as I find it necessary to depend upon him for facts occasionally.

III.

LYMAN WIGHT AND GEORGE MILLER.

It can scarcely be said that either Lyman Wight or Bishop George Miller sought to lead The Church; but they were guilty of insubordination to the constituted authorities and led away parties with them, and their failure illustrates the truth of President Young's prediction about the failure of such persons, hence we consider their course.

Lyman Wight was a strong, bold man; fixed in his friendship for the Prophet Joseph, and true to him under many trying circumstances; but withal rather difficult to control, and after the death of Joseph soon manifested a disposition of insubordination to authority. As far back as February, 1844, he had expressed a desire to go to Texas, and after the death of the Prophet seemed determined that The Church should be removed there. For some time a number of persons had worked under his and Bishop George Miller's direction in the pineries of Wisconsin, getting out lumber for the Temple. In the latter part of August, 1844, President Young desired him to return to the pineries and continue his labors; but he refused, and expressed a determination to carry out his own views, and be the controller of his own conduct regardless of the counsel of the presiding quorum. He therefore finally went to Texas instead of to Wisconsin to get out timbers for the Temple, taking a small company of saints with him and settling in Texas, not far from the present site of Austin*

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* The Josephite "Reply" questions our accuracy of statement with respect to Lyman Wight, and undertakes to make much of a statement from Lyman Wight's private journal, under date of March 17, 1845, to the effect that Wight left Nauvoo on the 28th of August, accompanied by one hundred and sixty-four persons, on board the steamer "General Brooke," and landed at Prairie La Cross (Wisconsin), some four hundred and fifty miles above Nauvoo, on the first of September, 1844. "From that time until the present" [March 17, 1845, continues the journal excerpt] "we have been engaged in cutting wood, laboring in the pinery, and at various kinds of business to *procure a living*." The important part of my statement concerning Lyman Wight was and is that he was requested by the authorities at Nauvoo to

For his insubordination Lyman Wight was excommunicated from The Church, the action being taken in Salt Lake City, 1848. The company of saints that followed him were soon scattered as sheep that have wandered from the fold and the care of the shepherd; but some few of them finally found their way back into The Church. Lyman

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superintend the getting out of timbers in the Wisconsin pineries for the Temple, and this he refused to do; and although, according to the statement in his journal, he went to Wisconsin before going to Texas, he did not perform the labor required of him by his fellow-apostles, but labored at "various kinds of business to procure a living." That he was not in harmony with his fellow-Apostles, that he did refuse to follow their counsel and became determined to control his own conduct, let the following evidence attest:

In opening the trial of Sidney Rigdon, which began on the 8th of September, 1844, an account of which is published in the *Times and Seasons*, of Sept. 15th, 1844 (p. 647), Brigham Young said that all who were for the Twelve would be called upon to manifest their principles boldly. "Then," said he, "we wish all who are of the opposite parties to enjoy the same liberty. . . . . If they are for Sidney Rigdon . . . we wish them to manifest it as freely as they do in other places. . . . . *We want all those who are for Lyman Wight and his measures, to show themselves openly and boldly*, and all those for James Emmett," etc.

In the minutes of the general conference of The Church, Oct. 6th, 1844, it is stated: "Moved and seconded, and after some discussion, carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten (martyred), but not to take his crown; for that, as the Lord has said, no man can take."

In the minutes of the conference of The Church for the sixth of April, 1845, concerning Lyman Wight, it is said: "The chairman then observed, concerning the course of Lyman Wight, his feelings are that we should let him remain for the present, probably hereafter there may be a time that he will *hearken to counsel*, and do much good, which he is capable of—for he is a noble-minded man.—(*Times and Seasons*, Vol. V., p. 870).

Six months later, viz., October 6th, 1845, when his name was again presented to the conference, Elder A. W. Babbit said: "As Elder Pratt remarked concerning Wm. Smith, that he could not conscientiously vote to sustain him, so I say in regard to Lyman Wight, I cannot conscientiously give my vote in his favor. My reason is this: If there is a council in this Church that ought to be united, and act in unison as one man, it is the council of the Twelve. If the head is sick, the whole body is afflicted. If I am rightly informed concerning Brother Wight's conduct, for the past year, he has not acted in unison with the Twelve, nor according to their counsel. The last year has been one of affliction, persecution and sorrow, when the adversary has continually sought to destroy and mutilate The Church; and it has required all the faith, prayers and perseverance of the leaders to save this people from the grasp of the destroyer. If the council of Brother Wight had been followed, this Temple would not have been built, nor the Baptismal Font erected. He has sought to draw away a part of the force, which we ought to have had to build this Temple. His teachings have been contrary to the counsel of The Church, and his conduct calculated to destroy it. Under circumstances of this kind I cannot conscientiously vote to continue him in his standing, until he retracts, and

Wight lived in obscurity* in Texas, unknown by the world, unhonored, without a following worthy the name of following, and died outside The Church of Christ, with which he had suffered so much during the persecutions it passed through in Missouri.

Bishop George Miller was closely associated with Lyman Wight in his rebellion against the authority of President Young. As already stated they had been associated in directing the labors of the brethren working in the pineries and on returning to Nauvoo both had manifested a spirit of insubordination to authority. Bishop Miller, however, did not immediately follow Lyman Wight to Texas, but remained with The Church some two years longer, and was among the first to cross the Mississippi in the great exodus from Nauvoo. During the subsequent journey through what was then the wilderness of Iowa, he manifested a disposition to draw off with his company from the main camp; and when the great body of the exiled saints went

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* The Josephite "Reply" tries to make it appear that we were wrong in saying that Mr. Wight lived in obscurity in Texas, and to prove it quotes a very brief editorial from the Galveston *News*, the opening sentence of which is: "*We believe we have omitted to notice the death of Mr. Lyman Wight, who for some thirteen years past has been the leader of a small and independent Mormon settlement in Texas.*" It does not seem that Mr. Wight could have been very prominent in Texas, when notice of his death had been "omitted," by the *News*, which fact brought forth this casual editorial notice, which disposed of his life and works in less than fifteen lines!

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makes satisfaction. Brother Wight's course has been calculated to divide The Church, and prevent those things being accomplished, which were commanded of God by the Prophet Joseph.

"Elder Kimball arose and said—"It is well known that Brother Wight's case was had before the conference last fall, and that he was dropped, and then again retained; that is, that we would let him be, and see what he would do, and what course he would take. He has been away ever since; and is with a small company somewhere; we cannot tell what he is doing; he may, in his own mind, be acting in concert with the rest, and he may be acting for the good of this people. It would be my mind to let his case lay over for the present, until we can learn something from him."—Whereupon it was moved that we let the case of Brother Lyman Wight lay over for the present, until we hear from him; seconded and carried unanimously."—*Times and Seasons*, Vol. VI., p. 1009.

Before the time for the next general conference of The Church arrived (April 6th, 1846); the saints were compelled to leave Nauvoo; but when The Church was settled in the Salt Lake valley, and such affairs could receive attention, Lyman Wight was excommunicated as stated in the text. The facts thus culled from the current history of The Church, justify all that was said of Lyman Wight in the text of the "Succession." He was rebellious against counsel of the Twelve; he did try to divide The Church; he did lead away a party—but he did not prosper.

into Winter Quarters, near Council Bluffs, Bishop Miller and his company were more than a hundred and fifty miles north at the junction of the Running Water and the Missouri River, where they remained during the winter of 1846-7.

In the spring of 1847, when the saints were making ready for their journey to the west, Bishop Miller urged the advisability of changing their destination, and going to Texas, where Lyman Wight had already settled. The bishop's views being rejected, he withdrew from the camp, followed by a few over whom he had influence, and with them he joined Lyman Wight in Texas. The union, however, was of short duration. The spirit which led them to rebel against President Young would not permit them to live in peace together. They soon quarreled and separated, Miller making his way to Wisconsin where he joined James J. Strang. He was excommunicated from The Church for his rebellion at the same time as Lyman Wight, in Salt Lake City, 1848. Of the circumstances under which he died we have not learned, we only know that he died out of The Church of Christ and in obscurity. The rebellion of these two prominent men in The Church, and their effort to lead away a party therefrom, brought neither honor nor fame to them nor even wealth—they did not prosper. In January, 1841, the Lord had said to Lyman Wight:

It is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world and I will bear him up as on eagle's wings, and he shall beget glory and honor to himself, and unto my name. That when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham at his right hand, and blessed and holy is he; for he is mine.*

Of Bishop Miller, the Lord said:

I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I, the Lord, love him! I therefore say unto you, I seal upon his head the office of a Bishopric, like unto my servant Edward Partridge, that he may receive the consecration of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me.†

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* Doc. and Cov. sec. cxxiv, 18, 19.

† Doc. and Cov. sec. cxxiv, 20, 21.

What a splendid prospect was opened before these men! To what heights they could hope to ascend—even to the companionship of God! Here was honor, glory, exaltation held out to them, within their reach; but they pushed it all aside—exchanged it all for the "wo" of them who are cut off from The Church of Christ—who are overcome of the world!* And instead of living among the saints, honored as God's servants, supported by the faith, prayer, love and confidence of The Church of Christ, they lived and finally died in wretched obscurity—unwept, unhonored and unsung, their lives and their ending only important as illustrating the truth of the prophetic words of him who said:

All that want to draw away a party from The Church after them, let them do it if they can, but they will not prosper.

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* Doc. and Cov. sec. 1, 8.

IV.

JAMES J. STRANG ET AL.

But little is heard of James J. Strang in The Church until after the death of the Prophet Joseph; but that he was a man of considerable intellectual ability there can be no question. Mr. Strang claimed that about ten days before his death the Prophet Joseph gave to him a letter containing a revelation appointing him [James J. Strang] to be his successor as President and Prophet of The Church. The letter also appointed Mr. Strang's counselor, and commanded the Twelve Apostles to proclaim Voree, Wisconsin, as the gathering place of the saints. Mr. Strang attempted to strengthen his claim to the position of President and Prophet of The Church by reference to the revelation which says:

> Verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed to receive commandments and revelations from my hand. And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations, until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead.*

Mr. Strang claimed that the appointment he received through the letter he represented as coming from the Prophet Joseph, fulfilled the terms of the revelation above quoted; for he thus claimed that he had been appointed through the Prophet Joseph.

When he presented this "letter" and "revelation" to some of the saints in Michigan, viz., to those living in the town of Florence, St. Joseph County, they asked him if the Twelve that were commanded in his "revelation" to proclaim Voree, Wisconsin, as the gathering place for the saints, were the Twelve Apostles at Nauvoo. He replied they were. Did they know anything of this "revelation?" They did not.

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* Doc. and Cov. sec. xliii.

Had he been ordained a prophet? He replied no. The saints were suspicious of his claims, and would not receive him.*

This question as to his ordination presented a serious difficulty to Mr. Strang, a difficulty which he tried to surmount by announcing soon afterwards that immediately after the martyrdom of the Prophet Joseph, an angel appeared unto him and ordained him to be a prophet to The Church, and the successor to Joseph as the president thereof.

He presented himself in Nauvoo and succeeded in drawing to his support a number of restless men—men who had been neglectful of their duties in The Church of Christ, and of a disposition to follow any person who promised them change and excitement. Not many followed him from Nauvoo, however, for there his influence amounted to little; but in the scattered branches, especially in those in Wisconsin, he succeeded in deceiving many. Among those who accepted and sustained his claims were William Smith, the only surviving brother of the Prophet Joseph; the notorious John C. Bennett, who had been excommunicated from The Church for his crimes, and afterward plotted with the enemies of Joseph to bring to pass his destruction; and also John E. Page, one of the Twelve, who for several years previous to Joseph's death had been in bad repute with The Church. John C. Bennett had first supported Sidney Rigdon, claiming to have a sealed document from the Prophet Joseph—when as yet he was in full fellowship with The Church—with a strict charge not to open it until after the Prophet's death. When he opened it, lo! it contained what purported to be a revelation from the deceased Prophet appointing Sidney Rigdon to be his successor. John C. Bennett averred that this was as it should be, and so eagerly was this purported revelation accepted by the supporters of Mr. Rigdon, that they had it published and widely circulated among the branches of The Church. But when Mr. Strang came forward with his claims, John C. Bennett turned from Sidney Rigdon and supported Mr. Strang—having forgotten apparently, the "revelation" contained in the sealed document which appointed Mr. Rigdon president of The Church!†

John E. Page, in support of the Strang movement, intercepted a company of saints in Michigan, *en route* from Canada to Nauvoo. He represented that it was the will of the Lord that they should settle in Voree, Wisconsin, Mr. Strang's gathering place, and not go to Nauvoo. This company, however, were prudent enough not to receive his

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* See letter of Crandell Dunn, who was presiding over the branches of The Church in Western Michigan at the time—*Mill. Star*, Vol. VIII, p. 93.

† *Mill. Star*, Vol. VIII, p. 94.

representations without investigation. They sent messengers to Nauvoo who received such instructions from the Twelve as to preserve them from the deceitfulness of this apostate Apostle. John E. Page continued to support the claims of James J. Strang, and for doing so was excommunicated from The Church,* and swelled the number of those who have made shipwreck of faith through opposing legitimate authority.

Mr. Strang in a short time changed his gathering place from Voree, Wisconsin, to Beaver Island, in the north end of Lake Michigan. He organized a township on Beaver Island, went to the state legislature and succeeded in having the whole group of islands in north Lake Michigan organized into a county, under the name of Manitou County, which for some years Mr. Strang represented in the Michigan state legislature.

Mr. Strang was not satisfied with being prophet and president of the church, he must also be a king; and accordingly was crowned and given a scepter†—"The attribute to awe and majesty, wherein doth sit the dread and fear of kings!"

He was crowned by George J. Adams, also an apostate from The Church. At one time Mr. Adams had been appointed to go on a mission to the empire of Russia, to preach the gospel; but before he started he was found to be in transgression. His appointment was, of course, cancelled; and subsequently, as he still further transgressed, he was excommunicated from The Church, after which he joined Mr. Strang at Beaver Island.

It may be well to observe, in passing, that all these aspirants, for place and power manifested an insatiable desire for the honors and titles of men, a thing which shows them to be as vain as they were ambitious, and distinguishes them from true leaders (especially those whom God calls), who so lose themselves in their work, that self is unthought of, much less the empty honors and titles of men. Mr. Strang was not only a "king" in name, but also one in disposition if those who represent his conduct speak truly. Arbitrary and cruel in his methods of government, he finally provoked much dissatisfaction among his followers, and not a few dissensions.

The people whom he gathered together on Beaver Island soon fell into disrepute with their neighbors. They are represented as claiming that the earth was the Lord's, and the fullness thereof; that they

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* John E. Page was disfellowshiped from the quorum of the Twelve, February 9th, 1846; and excommunicated from The Church June 27, 1846.

† *The Saints' Herald*, Vol. XXXV, p. 718.

were the Lord's saints and heirs to that which was the Lord's, and hence did not hesitate to purloin their neighbor's goods. In other words, they were accused by their neighbors with being an organized community of thieves, who thrived by plundering more honest people. It is not our prerogative to pronounce upon the truth or falsity of these charges. It is enough to say that Mr. Strang and his followers were held in great abhorrence by the other inhabitants of the Manitou group of islands and the people on the neighboring main-land, and in the summer of 1856, there was a general uprising of the people in those parts, which resulted in the killing of Mr. Strang—some accounts say, by two men of his own party—and the breaking up of his organization.*

Once more we stand face to face with the prophetic words of President Young:

All that want to draw away a party from The Church after them, let them do it if they can, but they will not prosper.

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* The only thing the Josephite "Reply" has to say upon this chapter on James J. Strang is to commend him for having "the courage of his convictions," as manifested in his challenge to Elders Orson Hyde and John Taylor to discuss the question of authority with him. The author of the "Reply" takes occasion to refer to Messrs. Hyde and Taylor's refusal to accept his challenge as "that craven, cowardly policy which they [meaning, we suppose, the Twelve at that time, and those who have since followed them]—have followed ever since." As if an apostle or any other elder is under obligations to accept every challenge for discussion that is thrown at him. In full view of all the circumstances in the case, the writer takes occasion to express his admiration of the worthy answer made by Messrs. Hyde and Taylor to Mr. Strang, which was as follows:

"*Sir*—After Lucifer was cut off and thrust down to hell, we have no knowledge that God condescended to investigate the subject or right of authority with him. Your case has been disposed of by the authorities of The Church. Being satisfied with our own power and calling, we have no disposition to ask from whence yours came.

Respectfully,

ORSON HYDE,
JOHN TAYLOR."

V.

THE JOSEPHITES.

WE now come to the last organization that was brought into existence through the agency of men once associated with The Church of Jesus Christ of Latter-day Saints—the so-called "Re-organized Church of Jesus Christ of Latter-day Saints," commonly called the "Josephite Church." This organization is still in existence, and has for its President, Joseph Smith, the eldest son of the Prophet Joseph. It is my purpose first to give an account of how this organization came into existence, and then consider the claims of Mr. Joseph Smith to be of right the President of The Church founded, under God, by his father.

Jason W. Briggs, one of the founders and leaders in the Josephite movement, informs us that in the spring of 1850, William Smith, whose acquaintance the reader has already formed, called a conference at Covington, Kentucky:

> From which time he visited many of the branches and scattered saints, teaching "lineal Priesthood" as applying to the Presidency of The Church. . . . This principle, though pretty clearly shown in the books, had been almost entirely overlooked or forgotten by the saints; but when their attention was *thus** called to it, many at once received it as the solution of the question of Presidency."†

William Smith, as the reader is already informed, claimed the right as natural guardian of the "seed" of Joseph the prophet, to stand as President *pro tem* of The Church, until the "seed" should come forward to take his place; and proceeded to organize a church with that understanding. This organization, as already stated, held a conference in October, 1851, at which was proclaimed a belief in and practice of polygamy. Among those who attended this conference of William Smith's church was Jason W. Briggs, who, after returning to his home in Wisconsin, was much perplexed over the condition of

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*That is, by the preaching of William Smith.

†Tullidge's supplement to Josephite edition of Life of Joseph the Prophet, p. 576.

the church. While pondering in his heart the situation, on the 18th of November, 1851, on the prairie some three miles from the town of Beloit, Wisconsin, he claims to have received a revelation from God. In that "revelation" the Lord is represented as declaring it to be the duty of those elders who had been ordained by the prophet Joseph, or by the hand of those ordained by him, to preach the gospel—

As revealed in the record of the Jews, and the Book of Mormon and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them and give them my spirit; and in my own due time will I call upon the seed of Joseph Smith, and I will bring one forth, and he shall be mighty and strong, and he shall preside over the High Priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the spirit.*

This "revelation" Mr Briggs was commanded to send to the churches at Palestine, Voree, Waukesha and other places.†

While the messengers of Mr. Briggs are carrying his "revelation" to the scattered churches in Wisconsin, Illinois and Michigan, it is necessary to relate some incidents said to have occurred in another part of Wisconsin, in what is called the "Yellow Stone Branch."‡ This "branch" belonged to that organization founded by James J. Strang, and was presided over by Zenas H. Gurley, frequently called "Father Gurley." During the year 1850, according to Mr. Gurley's own statement, several strange things came to his knowledge which satisfied him that

"Neither J. J. Strang, Brigham Young, Willam Smith, nor any that had claimed to be prophets, since Joseph's death, were the servants of God."§

The doubts born in 1850, grew stronger in Mr. Gurley's mind in 1851; and one Sunday evening, in the fall of that year, while reflecting upon the prophecies of Isaiah, respecting the great latter-day work

*Josephite edition of Life of Joseph the Prophet, p. 578.

† Ibid.

‡The "Yellow Stone Branch" where "Father Gurley" was located, was in La Fayette Co., South Western Wisconsin. Beloit, where Jason W. Briggs operated was in extreme south of the same state.

§Life of Joseph the Prophet, Josephite edition, p. 580.

—especially of that prophecy which speaks of the house of the Lord in the last days being established in the tops of the mountains, and all nations flowing unto it*—he thought then of Strang's Beaver Island operation, and felt ashamed that he had ever thought that this would bring to pass the work predicted by the Hebrew prophet. He claims then to have heard the voice of the spirit say to him:

Rise up, cast off all that claimed to be prophets, and go forth and preach the gospel and say that God will raise up a prophet to complete his work.

A few weeks afterwards this commandment and prophecy was repeated, and he began looking about for a starting point. Meantime one David Powell arrived at Yellow Stone with Mr. Briggs's "revelation," which predicted the coming forth of one from the seed of Joseph the prophet, to lead The Church. Mr. Gurley, however, could not wholly accept the "revelation" of Mr. Briggs. It had been "revealed" to him that God would raise up a prophet, but who it would be had not been made known to him. About ten or fifteen days after the arrival of Mr. Briggs's messenger, word was brought to Mr Gurley that his little daughter was "singing and speaking in tongues" at a neighbor's house. Mr Gurley hurried to the house and after listening to the child a short time, he requested all present to join with him in asking the Lord to tell them who the successor of Joseph was. They spent a few moments in prayer when the Holy Spirit declared:†

The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the prophet. It is his right by lineage, saith the Lord your God.

Shortly after this manifestation of the gift of tongues and the proclamation of the above reputed revelation, the "Yellow Stone Branch" was convened and James J. Strang formally renounced as a prophet, seer and revelator to The Church, and the allegiance of the branch pledged to the "seed" of Joseph Smith, the prophet. The above "revelation" made it possible for Mr. Gurley to unite with Mr. Briggs, and word was accordingly sent to the latter, that evidence of the truth of his "revelation" had been received, and proposed the holding of a conference in June, 1852. After some correspondence it

*Isaiah ii, 2-4.

†Through whom is not stated.

was finally settled that the conference be held in the town of Beloit, Wisconsin.

This conference by resolution first disclaimed all connection and fellowship with those men who had presumed to lead The Church, charging them with having assumed powers contrary to the law of God. Secondly the conference

Resolved, That the successor of Joseph Smith, junior, as the presiding High Priest in the Melchisedek Priesthood, must of necessity be of the seed of Joseph Smith, junior, in fulfillment of the law and promises of God.

The other resolutions of importance adopted by the conference declares that the office of President of The Church grew out of the authority of the presiding high priest in the high priesthood; that they recognize the validity of all legal ordinations in The Church; that the whole law of The Church is contained in the Bible, Book of Mormon, Doctrine and Covenants; that there was no stake of Zion to which the saints are commanded at present to gather; and that it was the duty of the Elders to cry repentance and remission of sins to this generation. A committee was appointed to write a pamphlet based on these resolutions entitled "A Word of Consolation to the Scattered Saints."

It was about this time, viz., during the summer of 1852, that the "stake of Zion" in Lee County, Illinois, founded by William Smith's church, went to pieces and a number of the members thereof joined this Josephite movement set on foot by Messrs. Briggs and Gurley.

The next conference of the Josephite church was held in October, 1852, at the Yellow Stone Branch, and then more especially was considered the question of authority to preside in the church that was forming, pending the coming forth of "young Joseph" to be its president. The pamphlet which the June conference had ordered written announced that the "highest authority presides always," and the deliberations of the conference resulted in the following:

Resolved, That in the opinion of this conference, the one holding the highest priesthood in The Church is to preside, and represent the rightful heir to the presidency of the high priesthood in a presiding capacity.

These men, however, found great difficulty in determining who held the highest authority, as many unwarrantable ordinations had taken place in the various factions.

After earnest discussion it was determined that all ordinations not within the limits of the law should be ignored, and all within the limit recognized. This excluded all above an high priest, who being the highest recognized, was sustained as the presiding authority.*

I have been unable to learn, however, that any one of the high priests were selected to preside over the Josephite church at this juncture, and one is left to infer that the whole body of so-called high priests were to preside. During the winter of 1853 the "spirit" intimated to Mr. Gurley, that they must "organize;" but this they knew not how to do, further than they had done.† They were even unable to decide on the validity of the ordinations of the men who had attended the October conference.‡

In the month of March, 1853, the subject of organization being still agitated, the question was put to the Lord: "Were those apostles ordained by William Smith recognized by God?" The answer was that those ordinations were not acceptable—were not of God.§ Near the close of this revelation the men engaged in this movement were commanded to organize themselves:

" 'For ere long, saith the Lord, 'I will require the prophet at your hand.' "

But how to organize they did not know. They claim to have had two high priests and one senior president of the seventies among them. "But how could these men organize the church?" asks Mr. Gurley:

It was impossible, utterly impossible. We counseled upon it, and concluded that possibly, under the present circumstances, it might be right for high priests and for the senior president of seventies to ordain seventies; but when done what would it accomplish? Nothing, just nothing. We were in trouble—deep trouble! To refuse to organize was disobedience; to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.‖

The result of inquiring of the Lord, according to the statement of Mr. Gurley, was that a commandment was given appointing a day

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*Life of Joseph the Prophet, Josephite edition, p. 592.
† Ibid, p. 594.
‡ Life of Joseph the Prophet, Josephite edition, p. 594.
§ Ibid, 595.
‖ Life of Joseph the Prophet, Josephite edition, p. 595.

of fasting and prayer, and the Lord promised to show them how to organize. When the meeting assembled the following question was put to the Lord:

Will the Lord please to tell us how to organize. . . . . And who among us will He acknowledge as the representative of the legal heir to the Presidency of The Church.

To this inquiry it is claimed that an answer was obtained through a "revelation" to one H. H. Deam, a high priest, which reads as follows:

Verily thus saith the Lord, as I said unto my servant Moses,—see thou do all things according to the pattern,—so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my Church; therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose the majority of the Twelve, for it is my will that that quorum should not be filled up at present. Let the President of the conference, assisted by two others, ordain them. The senior of them shall stand as the representative. Let them select twelve men from among you, and ordain them to compose the high council. Behold ye understand the order of the bishopric, the seventies, the elders, the priests, the teachers, and deacons. Therefore organize according to the pattern; behold I will be with you unto the end.*

This alleged revelation was given on the 20th of March, 1853, and at the April conference following an organization was effected on the above indicated plan. After a long discussion, about whose priesthood was the highest—in the course of which a great deal of ill-feeling was manifested—finally the controversy ended in favor of Mr. Briggs, and he was called to preside at the conference. Ethan Griffith, William Cline and Cyrus Newkirk were appointed the committee to select the seven "apostles" to form the majority of the quorum of the Twelve. The men selected were Zenas H. [Father] Gurley, Henry H. Deam, Jason W. Briggs, Daniel B. Razy, John Cunningham, George White and Reuben Newkirk. It was voted that a "stake of Zion" be organized in the town of Argyle, Lafayette Co., Wisconsin, of which William Cline, Cyrus Newkirk and Isaac Butterfield were chosen and ordained the presidency. A number of "seventies" were also ordained. At the close of the conference a "revelation" was received

* Life of Joseph the Prophet, Josephite edition, p. 596-7.

informing the conference that what had been done was recorded in heaven, and to the seven "apostles" it was said:

I give unto you the care of my flock on earth; take the oversight of them, as you shall give an account unto me in the day of judgment.*

The period between the time of this organization effected in April, 1853, and the time when Joseph Smith, son of the prophet, became its president, April, 1860, is called by the Josephite historian Tullidge, "an apostolic interval." During that interval the Josephite church seemed not to make much progress. Joseph Smith was several times solicited to take the Presidency of it, but he seemed not at all anxious for the place.

In 1856, the "reorganized church" sent to the predicted head of it, the word of the Lord, urging him to come and take his place. The document was signed by J. W. Briggs, "representative president of the church and the priesthood in Zarahemla." Messrs. Briggs and Gurley were appointed a committee to present this message to Mr. Smith, which they did at his home near Nauvoo. According to Mr. Smith's own account of this visit, these messengers did not meet with a very cordial reception; and when Mr. Briggs vehemently urged the matter upon him, and "announced the culmination of the message in tones of thunder, and almost dictatorially" urged him to accept the message and do as directed therein, or reject it at his peril, he says he met this "vehemence indignantly, and almost turned these messengers out of doors."†

The effort on the part of Messrs. Briggs and Gurley to induce Mr. Smith to become their president ended on this occasion in disappointment, though before leaving Nauvoo the whole situation was talked over in the presence of Mrs. Emma Smith, mother of young Joseph.

It is to be remarked as passing strange that neither on this occasion, nor on any other that Josephite history speaks of, was it urged upon Joseph Smith that he had already been formally anointed by his father to be President of The Church.

Early in February, 1860, a call was issued, signed by Z. H. Gurley and Reuben Newkirk, calling for a general conference to assemble at Amboy, Illinois, the following April. All the branches of The Church

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* Life of Joseph the Prophet, Josephite edition, p. 601.

† Life of Joseph the Prophet, Josephite edition, p. 767.

in Wisconsin, Illinois and Michigan were urged to send representatives, as it was desirable to choose a high council and organize and set in order all the quorums under the First Presidency; and an intimation was made that much more than was anticipated might be realized—was it an intimation that Joseph Smith would come and accept the Presidency of their Church?

Meantime Joseph Smith who, according to his own autobiography, had failed as a storekeeper, railroad contractor, in the study of law, in farming, and while keeping soul and body together by labor and from his fees as justice of the peace, was confronted with the question of his connection with his "father's work;" and in the winter of 1859, resolved to put himself in communication with the "reorganized Church."*

He accordingly wrote to Mr. William Marks, informing him that he was "soon going to take his father's place at the head of the Mormon Church," and requested him and others that he considered nearest him, to come to Nauvoo and confer with him.† Mr. Smith states as his reason for sending for Mr. Marks the fact that he was president of the stake of Zion at Nauvoo at the death of Joseph, the prophet; that he had retained his faith in Mormonism as taught by Joseph and Hyrum; and hence his council would be valuable. Mr. Smith also announced his intention to his mother and step-father; the former

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* For the above facts see his autobiography in the Life of Joseph, Josephite edition, pp. 743-773.

† William Marks, according to the statement of Joseph Smith in his autobiography, came in company with James J. Strang to Fulton City, where Emma Smith and her son Joseph lived during the winter of 1845-6, and had a brief interview with Joseph and his mother, promising to meet them again. Messrs. Marks and Strang held meetings in the neighborhood, but Mr. Smith says he did not see them again. It was claimed by Mr. Strang that he on this occasion ordained "young Joseph" to the same priesthood that his uncle Hyrum held, and it seems that he afterwards so reported to some of his followers. As late as June, 1891, Mr. L. D. Hickey, a Strangite, wrote a tract entitled, "*Who was the Successor of Joseph Smith?*" in which the following occurs: "Nov. 6, 1846, James J. Strang was commanded to go and anoint and ordain Joseph Smith, the son of the martyr, to the same priesthood as his Uncle Hyrum held. We have all the proof we want that James did obey God; and that left the son of Joseph as one of the Presidents of The Church, and the Book of Rules says in case of the death of either of the First Presidents, the other shall preside until the vacancy is filled. This was the situation of The Church at the death of James [J. Strang]. So that by virtue of the ordination Joseph obtained under the hands of James and no other ordination, we [the Strangites] hold him the legal President of The Church from the death of James to this day,"—(page 5.) Joseph Smith denies any such ordination having taken place unless it was done when he was unconscious, and unknown to William Marks.—See *Life of Joseph the Prophet*, Josephite edition, p. 754.

approved his course, the latter took a speculative view of it and built fond schemes for obtaining wealth through the position to be taken by his step-son.

Soon after this, Mr. Marks, one Israel L. Rogers and William W. Blair, all interested in the "Reorganized Church" movement, visited Mr. Smith at his mother's home in Nauvoo, and held an interview with them. It was finally decided that Mr. Smith and his mother should attend the ensuing April conference, called to assemble at Amboy, Lee County, Illinois, and the matter was to be laid before the Church and a decision arrived at:

"For, said Elder Marks, we have had enough of man-made prophets, and we don't want any more of that sort. If God has called you, we want to know it. If He has, The Church is ready to sustain you; if not, we want nothing to do with you."*

Messrs. Marks, Rogers and Blair, in 1860, seem not to have been as urgent as Messrs. Briggs and Gurley had been in 1856; the latter had commanded him to take the Presidency of The Church, or refuse to do so at his peril; the former merely agreed to see about it, by presenting the matter to The Church. Indeed for men who professed to have evidence that Mr. Smith had been called, blessed and anointed by Joseph the prophet to be the President of The Church, and to possess the right to that position by virtue of lineage, the reply of Mr. Marks to Mr. Smith's proposition to take the Presidency of the Reorganized Church seems unaccountably cold, and too much burdened with doubt and independence when addressing the only man who, on the theory of the "Reorganized Church," could possibly succeed to the Presidency. Mr. Smith affects to have been made indignant at the urgency of Messrs. Briggs and Gurley, in 1856; the coldness and independence of Messrs. Marks, Rogers and Blair must have been a still greater source of annoyance.

Mr. Smith went to the conference at Amboy, and in the afternoon of the 6th of April, 1860, made a speech, at the conclusion of which it was moved that he be received as a prophet,—the successor of his father. The motion was carried by a unanimous vote, after which Mr. Gurley, who, assisted by Mr. William Marks, presided at the conference, arose and said:

Brother Joseph, I present this Church to you in the name of Jesus Christ.

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* Life of Joseph the Prophet, Josephite edition, p. 767.

And of course Mr. Smith accepted it.

The speech made by Mr. Smith at the above mentioned conference is remarkable only for its tameness; but I quote a few sentences that may be of special interest; first as showing that he claimed to be called to his position by a power not his own:—

I came not here of myself, but by the influence of the spirit. For some time past I have received manifestations pointing to the position I am about to assume. I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power which sent me.

. . . Some, who ought to know the proprieties of The Church, have told me that no certain form was necessary in order for me to assume the leadership, that the position came by right of lineage, yet I know that if I attempted to lead as a prophet by these considerations, and *not by a call from heaven*, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

As to revelations he said:

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least with those of them with whom I have conversed. I am not very conversant with those books (pointing to a volume before him), not so conversant as I should be and will be.

That his "notions in regard to revelations" were indeed "peculiar," one only has to read the following to be convinced:

I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals.

How different this from the reply of one of the ancient prophets, when some sought to have him give out no prophecy or revelation but what should be approved by them:

And Micaiah said, as the Lord liveth what the Lord saith unto me, that will I speak ! *

How different, too, from the spirit of Brigham Young, who shortly after being chosen President of The Church, wrote:

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*Kings xxii, 7-14.

As the Lord's will is my will all the time—as He dictates so will I perform. If He don't guide the ship, we'll go down in the whirlpool.*

What a contrast also between his "I-pledge-myself-to-promulgate-no-doctrine-that-shall-not-be-approved-by-you" position of the son of the great prophet, and the position in which the Almighty God of heaven placed his father. The Prophet Joseph's position may be learned from the following revelation given the very day The Church was organized in 1830:

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of The Church, through the will of God the Father and the grace of your Lord Jesus Christ. . . . . Wherefore, meaning The Church, thou shalt give heed unto all his words and commandments which he shall give unto you *as he receiveth them*, walking in all holiness before me. *For his words* ye *shall receive, as if from mine own mouth*, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory.†

As the heavens are higher than the earth, so is this position given to the Prophet Joseph by the Lord higher than that assumed by his son, who claims to be his successor, and yet stands pledged to promulgate no doctrine that shall not be approved by his associates! What manner of prophet is this?

Following Mr. Smith's acceptance of The Church at the hands of Mr. Gurley, he was ordained to the office of President of the high priesthood and President of The Church by William Marks, Zenas H. Gurley, Samuel Powers and W. W. Blair. Mr. Marks was president of the Nauvoo Stake of Zion at the death of the prophet, and the other three gentlemen were "apostles" in the Reorganized church.‡

We have now followed the history of the "Reorganized church" as far as it is necessary. It only remains to remark that it is a stream formed by the confluence of two other streams; one of which, represented by Mr Gurley and his following, flows from Strangism; and the other, represented by Mr. Briggs and his following, flows from

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*Letter to Orson Spencer, Jan. 23rd, 1848, *Mill Star*, Vol. X, p. 115.

† Doc. and Cov., sec. xxi.

‡ *The Successor* (Josephite pamphlet,) pp. 10, 11, also *The Saint's Herald*, Vol. XXXIX, No. 24, p. 375

the church organized by William Smith, We leave it for Josephites to inform us on what principle of philosophy two corrupt, apostate streams by uniting, make a pure one. How those who, though once possessing some degree of the priesthood, while in The Church, could become identified with, and leading lights in, what Josephites themselves denounce as apostate and corrupt institutions (Wm. Smith's church and Strang's church), and not vitiate the authority they once held so far as to lose it. How those who possessed a lesser degree of the priesthood—if they possessed any at all at the time of their action—how they could confer upon another a higher priesthood than they themselves possessed—even the highest of all.* In a word, how those possessed of no authority whatsoever could confer the highest authority that God gives to man in the earth, upon Joseph Smith, the president of the Re-organized Church.†

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* This is what *Messrs.* Marks, Gurley, Powers and Blair presumed to do when they laid their hands upon the head of Joseph Smith, the president of the Re-organization, and ordained him president of the high priesthood and president of the church. This, however, receives fuller treatment in chapter VI, Fourth Subdivision.

† Of this chapter the Josephite "Reply" has but very little to say. No essential fact is disputed. The history is condensed from Josephite sources and cannot be gain-said by them, since they have written the annals which this writer merely condensed into the statement of the text. Incidentally I may remark that the Josephite writer seems conscious of the strength of the indictment which the facts of the history of the Re-organization makes against it, and leaves it as quickly as possible. He does claim, however, that my statement on page 42 of the first edition and page 42 of this, to the effect that there was a controversy at the conference of April, 1853, about who held the highest authority, and that "finally the controversy ended in favor of Mr. Briggs, and he was called to preside at the conference"—is misleading because it indicates that the decision was that Elder Briggs held the highest priesthood." The explanation is made that Briggs did not stand as the "representative" of the President to come by virtue of holding a higher priesthood, but because he was the senior of the seven apostles chosen. The "Reply" writer himself has a misconception of my statement. I was not speaking about conditions *after* the seven so-called apostles were chosen, but of conditions immediately *previous* to that event; and Josephite history sustains the statement of my text. Deam's "Revelation" *required* that the re-organization should determine who among them *held the highest authority; that he should preside at the April conference;* (all this previous to choosing seven "Apostles"); there *was* a controversy upon the subject of who held the highest priesthood; there was much ill-feeling; the choice at last did fall on Mr. Briggs. And now for the proof: "Verily thus saith the Lord: . . . . It is my will that you respect authority in my Church; *therefore, let the greatest among you preside at your conference.*" Deam's Revelation, *Tullidge's Life of Joseph* (Josephite edition), p. 596. Again: "On the 6th of April, nearly the whole church assembled in conference at the Yellowstone branch. . . . . The next step was to organize the conference, when the question

arose, "*whose priesthood is the highest?* The subject was discussed, and what was strange to all, a good deal of ill-feeling was manifest."—(Ibid, p. 597.) Mr. Gurley draws a woeful picture of the black despair which attended upon this discussion. Again: "The next morning the conference met and proceeded to organize *as instructed. Jason W. Briggs was chosen to preside.*—(Ibid, p. 600.) Then if they followed instructions in their organization they decided, before ever their "apostles" were called, that Mr. Briggs held the highest authority among them. And if in all this there is anything misleading it is in Josephite his ory and not in my statement of it, in the text of this book.

"We leave it for Josephites to inform us on what principle of philosophy two corrupt, apostate streams by uniting make a pure one." Such is my closing sentence in the fifth chapter in the first edition. The readers of this edition will see that I have extended the number of things for Josephites to explain. But the "Reply" writer in a vein of mockery and sarcasm seeks to meet the proposition above. His serious answer—and that is all I care to consider, as I am not out in print to bandy words with him—is:

"This conclusion is evidently based upon the supposition that when parties come out of one organization to affiliate with another, the one they leave becomes part of the one to which they adhere. How profound! According to this philosophy The Church organized by Joseph and others from 1830 to 1835, was a stream formed by the confluence of several other streams issuing from the several sectarian churches."

Not at all. The circumstances are wholly different. When the Lord in the first vision to the Prophet Joseph announced His rejection of all sectarian churches there had to be a restoration of divine authority, and hence sent John the Baptist, Peter, James and John and others to restore that authority; and all who left the several sectarian churches, received the Gospel and divine authority through this new dispensation of authority from heaven, and hence in the new church thus formed there was no taint of the old sects from which they had emerged—or, in other words, no flaw in their claims to divine authority. But with the Josephite re-organizers it is different. They claim that The Church founded by the Prophet Joseph was rejected of God, together with its dead (see the "Reply," chapter 7.—"The Church we claim was rejected because of its own acts of transgression, etc.") See also Life of Joseph (Tullidge) Josephite edition, Ch. 50; and a number of other books and tracts.)—The Church with its dead was rejected. If that were true, then its actions were repudiated, its authority was gone; and the only way it could be regained would be by a re-opening of the heavens, and a restoration of the priesthood as in the dispensation of the Gospel received by Joseph the prophet. But the re-organizers do not proceed so. On the contrary, after insisting that The Church has been rejected of God, a number of men who had been following after and who became leading members of apostate churches—Smith's and Strang's—get together and without even a pretense of a restoration of the priesthood, pretend to a re-organization of The Church of God. That is nothing like the procedure of the Prophet Joseph in organizing The Church from 1830-1835. It yet remains for the writer of the "Reply" or some other Josephite to tell us how with their theory of the rejection of The Church and with no restoration of authority from heaven, Briggs, Gurley, *et al*, could re-organize The Church; how those without divine authority themselves could confer divine authority upon others—for these questions are not answered either by the arguments nor the attempted sarcasm of the "Reply" writer. (See also chapter VI, Subdivision four, where this subject is treated at greater length).

VI.

LET us now consider the claims of Mr. Joseph Smith to be of right the President of the Church of Jesus Christ of Latter-day Saints. His claims, or those made in his behalf by his friends and followers, are based upon the following assumptions:—

First, that he was called to that position when a boy, through his father, (1) by prophecy and blessing in Liberty jail, Missouri, where his father was confined in the winter of 1838-9; (2) by revelation in 1841; and (3) by a formal anointing in a council of the priesthood at Nauvoo, in 1844.

Second, that the position is his by lineage—it is his birthright.

Third, that he was called to the position by "revelation" to himself; and,

Fourth, he was ordained to it by those holding legal authority.*

It is my purpose to consider these claims in their order, one by one, and show the untrustworthiness of the evidence upon which they are based, the weakness of the argument by which they are sustained, and finally how these claims contradict both the facts of history and the order that exists in the holy priesthood. I take up the first assumption in its several parts:

He was called to that position [*i. e., to be President of The Church*], *through his father, by prophecy and blessing in Liberty jail.*

This claim is based solely upon the testimony of Lyman Wight. Josephites quote him as follows:

> In the private journal of Lyman Wight, ... this is found: "Sunday, December 8th, 1850, bore testimony that Joseph Smith appointed those of his own posterity to be his successor."
>
> And in a letter he wrote in July, 1855, from Medina river, Texas, to the *Northern Islander*, a Strangite paper, Brother Wight said: Now Mr. Editor, if you had been present *when Joseph called on me*

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* See *The Saint's Herald*, Vol. XXXIX, p. 337; and also *The Successor*, a Josephite pamphlet, pp. 8, 9, 10, 11.

*shortly after we came out of jail,** [Liberty jail, Missouri.—Ed.] to lay hands with him on the head of a youth, and heard him cry aloud, "you are my successor when I depart," and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led [into following Strang] by blind fanaticism, or a zeal without knowlege.†

Of this testimony it is to be said, first on the entry in Mr. Wight's journal, that it is too general in its character to be of much service in supporting the claims of "young Joseph." We are not certain that he refers to him at all. Then if Lyman Wight knew in 1850 that Joseph the Prophet had blessed his son Joseph to be his successor, as prophet and president of The Church, Mr. Wight knew it in 1844; and is it not strange that he did not speak of it and advocate it when the question of a successor was warmly discussed in Nauvoo, during the autumn of 1844? Why is it that we have nothing from him on the subject earlier than 1850? And this silence on the part of Mr. Wight is the more significant when it is remembered that he was a bold, fearless man. It cannot be said in truth, that Brigham Young's influence was so masterly as to awe him into silence. As a matter of fact he violently opposed Brigham Young in some of his measures, and at last rebelled against him; but nothing is said by him until 1850 about the appointment of any of the prophet's posterity to succeed to the presidency of The Church.

The letter quoted from the *Northern Islander*, might be of some force if its statements were not contradicted as to time and place and circumstance by another statement, also made in a Josephite publication. Let it be observed that according to the testimony of Mr. Wight, in the *Northern Islander*, the "blessing and prophecy" under consideration was given at a time that the prophet called on Mr. Wight, *shortly after they came out of Liberty jail.* With that in mind read the following in *The Successor:*—‡

Lyman Wight, one of the Twelve, always taught the saints whom he led into Texas, that none but "little Joseph" could lead The Church, as successor to the martyr. He said he knew it, *for in 1839, when Hyrum, Joseph and himself were in prison, in Liberty jail, Missouri*, "little Joseph" was brought by his mother *and left with his father in the jail*, while she was attending to business affairs in

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* The *italics* are mine, note them. R.

† *The Saint's Herald*, Vol. XXXIX, No. 22, p. 338-9.

‡ A Josephite tract sustaining the claims of "young Joseph," p. 3.

the town—*and that then and there** Joseph, with Hyrum and himself, laid their hands upon the lad's head, and Joseph proceeded to bless him, and prophesied that he would yet lead The Church of the living God; and he blessed him to that end. Such was the testimony of Lyman Wight up to 1858, the year in which he died.

This statement makes the "blessing and prophecy" to have been pronounced upon the head of "young Joseph," *in* Liberty jail; whereas the statement made by Mr. Wight in the *Northern Islander*, places it shortly after they came *out* of Liberty jail. And be it further remarked, that if it took place after they came out of prison, then it must have taken place in Illlnois and not in Missouri at all. For the family of the prophet started from Far West on the 7th of February, 1839, in charge of Stephen Markham, and after many hardships arrived on the banks of the Mississippi, opposite the town of Quincy, Illinois, on the 15th of the same month.† Joseph Smith and his fellow prisoners were taken from Liberty jail to Gallatin, for trial, in April. They applied for and obtained a change of venue from Daviess to Boone county, and while *en route* escaped from their guards. After making their escape the prophet said :

We continued our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois (Monday, April 22nd), amidst the congratulations of my friends and the embraces of my family, whom I found as well as could be expected, considering what they had been called on to endure.‡

Hence if the "prophecy and blessing" on the head of "young Joseph" took place after Mr. Wight and the prophet Joseph got out of prison, it must have taken place in Illinois and not in Liberty jail, Missouri, as related in the second statement with such detail of circumstance. This contradiction in the testimony of Mr. Wight, taken in connection with the fact that at the time of making it, viz. in 1855, he had lost his honor, was an apostate, neither being true to The Church of Christ led by his fellow apostles, nor true to the son of the prophet whom he claimed to know had been set apart to succeed to the Presidency of The Church—these considerations, I say, render the testimony of Lyman Wight worthless.

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*The *italics* are mine. R.

†History of Joseph Smith, *Mill. Star*, Vol. XVI, p. 742.

‡History of Joseph Smith, *Mill. Star*, Vol. XVII, p. 148.

Furthermore, Caleb Baldwin and Alexander McRae were fellow-prisoners of Joseph and Hyrum Smith as well as Lyman Wight. They all occupied the same prison cell—how is it if the ordination of "young Joseph" to succeed his father took place in Liberty Jail, that these men knew nothing of it; for that they knew nothing of it is evident from their silence. Surely such a thing could not occur in Liberty jail without their knowing it. And had it occurred it is a matter that would have been well remembered and frequently spoken of as one of the notable incidents of their Liberty-prison life. But not one word have either Caleb Baldwin or Alexander McRae left on record that such a notable thing ever took place; neither has Lyman Wight in any way that carries even so much as a shadow of convic-viction with it.*

(2) Mr. Smith further claims that he was called to be President of The Church through his father by revelation in 1841.

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* The Josephite "Reply" in dealing with this subdivision of my treatise, quotes a passage from the *Gospel Herald*, Strang's organ, published at Voree, Wisconsin, under date of August 31st, 1848, showing that as early as that date Lyman Wight was teaching that Joseph Smith the Prophet had appointed his son Joseph to succeed him as President of The Church, instead of delaying such announcement until 1850 as we were justified in inferring from the date of his journal entry, the date of his statement in the *Northern Islander*, quoted in the text, and his silence on the subject at Nauvoo, while the question of the Presidency was under discussion. But the "Reply" writer may move back the date of Wight's advocacy two years, but the change will not effect the force of my argument in the text, nor will it help his case. Or he may take it back to '46, or to '45, and the fact still remains that this question of "young Joseph's" claims to the Presidency was not mooted in the controversy over the Presidency at Nauvoo in August, 1844—the time of all times for those who knew anything of the subject to have spoken. And since that is the fact in the case the argument made by this writer on that head is unaffected by showing that either William Smith or Lyman Wight advocated "little Joseph's" claims a year or two or five years earlier than the dates of the documents within our reach at the time of our first writing. I now quote the passage from the *Gospel Herald*, referred to and quoted by the "Reply" writer:

"Lyman Wight seems to cherish the idea that is ignorantly held by some others: that Joseph the Prophet's son will yet come up and take his father's original place in The Church, as the prophet to The Church; whereas there is not one single word in all the Book of Doctrine and Covenants to warrant the idea."

About this passage the "Reply" writer might have given us some interesting information had he chosen. He quotes it as a "comment," leaving it to be inferred that it is the "comment" of the *Herald*, whereas it is taken from an article written by John E. Page, once one of the Twelve Apostles, but at the time of that writing a follower of Strang. The "Reply" writer might have enlightened his readers by continuing the quotation from Mr. Page. Thus:

The revelation referred to was given the 19th of January, 1841. The passage in it supposed to sustain the claim of appointment of "young Joseph" to be the President of The Church is the following:

And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation, for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him, and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore let my servant Joseph and

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"It is true that the son is warranted a claim to the priesthood that was conferred on his father, by lineal descent, but not the Presidency of The Church. That depends entirely on the appointment of his father, (by revelation from God), *and as Joseph's son has made no such claim*, it is to be reasonably presumed that he does not recognize any such appointment. If he does, God has been slack concerning his promises, and left His people to wander like sheep without a shepherd in a dark and cloudy night, subject to the most damnable imposition that ever cursed the earth without exception in the annals of ecclesiastical history."

Page was one of the Twelve in the days of the Prophet Joseph, and one who would have been quite as likely to know of "young Joseph's" appointment as Lyman Wight, had any been made. Moreover he was hostile to Brigham Young, yet he contradicted the statement of Wight and refutes the Josephite argument. The "Reply" writer, since in my text the statement is made that Wight "violently opposed Brigham Young in some of his measures"—asks if the alleged appointment of "young Joseph" may not have been one of the points of disagreement. It no where appears to be so. There is nothing on record to warrant such conjecture.

In trying to patch up the inconsistence of Lyman Wight's testimony as set forth in the text above, the "Reply" writer suggests that Joseph blessed his son *in* Liberty jail and after he came *out;* Wight was with him on both occasions, "*hence both statements may have been correct.*" In answer I would ask how many times is it necessary that "young Joseph" should be blessed, appointed and ordained to the same position by the same person. If he was blessed and appointed to be President in Liberty jail, what was the necessity of giving him the same blessing and ordination soon after the prophet escaped from Liberty jail? And I might ask further: If he was blessed and ordained to be the future President and prophet of The Church while the prophet was *in* Liberty jail, then again soon after he came *out*, why bless and ordain him again to the same position in the winter of 1843, according to Josephite contention; ("Reply," p. 47); and why have that blessing *again* confirmed by the same man in the last interview with his family before his departure for Carthage? Above all, why have him ordained again at Amboy in 1860, by men of very questionable authority? Had Josephites so little confidence in his reputed ordination by his father that they must do *his* work over again, after that father, according to their representations, had attended to it *four* times? Or have Josephites so made their claims and multiplied "blessings," "appointments," and "ordinations" that if perchance they miss their claims at one time or place they may fall upon them at another time or place?

his seed after him have place in that house, from generation to generation, forever and forever, saith the Lord.*

This is not difficult to comprehend as it stands thus in the Doctrine and Covenants unmarred. It is simply this: a commandment was given to build the Nauvoo House, a tavern for the boarding and lodging of strangers. Joseph Smith and his family were also to have a home therein; for he was commanded to put stock in the house, and as a matter of fact did put considerable stock into it; and his family after him, from generation to generation, was to have that inheritance in the house. It was to be theirs because the Prophet Joseph had purchased the stock which secured to him, and his posterity after him, the right of a home within it. The passage does not in any manner refer to succession in the Presidency of The Church. What it does refer to is clearly seen in the commencement of the paragraph —"And now I say unto you, *as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, etc.*" That is the subject of the passage; not the priesthood, nor the succession of the prophet Joseph's son to his father's position as President of The Church. How absurd the argument that because a man's posterity are to inherit his stock in a hotel, or succeed to the right of living in it as a return for having paid a large sum towards the construction of it, that therefore we must conclude that it means, too, that a man's posterity or at least the "head" of it—the eldest son—must also inherit the father's priesthood and calling as President of The Church! Yet this is the construction Josephites put upon this passage. To do it, however, they are under the necessity of reading into the revelation something which the Lord never put there. In evidence of which, and also as an illustration of Josephite methods, I reproduce the passage as they print it in their controversial writings, with this exception, that I write the lines which they insert in brackets in *italics* also, that they may the more readily be observed:

And now I say unto you as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph Smith and his house have place therein from generation to generation; for this anointing [*appointment and consecration to be prophet and President of The Church*] have I put upon his head, that his blessings [*to these offices and callings*] shall also be put upon the head of his posterity after him, and as I said unto

* Doc. and Cov., sec. xxiv, 56-59.

Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore [*for that reason*] let my servant Joseph and his seed after him, have place in that house from generation to generation, forever and forever, saith the Lord.*

Of this it is only necessary to say that a cause which requires such a wresting of the word of God to wring a promise out of it that the eldest son of the prophet would succeed to the office of the President of The Church after the death of his father—a cause which requires such a reading as is here thrust into the revelation in brackets, is desperate indeed.†

(3) *Mr. Smith claims that he was called through his father to be President of The Church by a formal anointing in a council at Nauvoo, in 1844.*

In support of this claim Josephites quote only‡ the testimony of Mr. James Whitehead, who resides at Lamoni, Iowa, and who is said

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* *The Saints' Herald*, Vol. XXXIX, No. 22, p. 338.

†The "Reply" makes a desperate effort to sustain this point of Josephite contention, but it amounts to nothing but a violent wresting of passages to make out a case clearly at variance with the plain meaning of the passage under consideration, and calls for no further consideration.

‡ Relative to my statement that Josephites quote only the statement of James Whitehead on this matter of formal anointing at Nauvoo, the "Reply" writer refers to my quotation from Mr. Smith's autobiography from Tullidge's Josephite edition of the Life of Joseph the Prophet; and then also quotes a statement by the president of the Re-organization made in October, 1868. But these citations do not help the "Reply" write , for the reason that the president of the Re-organization does not say what Mr. Whitehead says. Mr. Whitehead's statement is, as now published in the "Reply," that Mr. Smith, the president of the Re-organization, "was selected by his father as his successor. *He was ordained* and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph his father, blessed him and *ordained* him, and Newel K. Whitney poured the oil upon his head, and he was *set apart to be his father's successor in office; holding all the powers that his father held.*" The italics are mine. Concerning this circumstance "young Joseph" says in his autobiography—"Before the death of my father and uncle Hyrum, I was *blessed* by the first, in the presence of quite a number of then prominent elders in The Church, this blessing being confirmed just prior to the tragedy at Carthage." No word here about being "ordained" and "set apart to be his father's successor in office" or "holding all the powers that his father held." All he can say is that he was "blessed" by his father, but to what end he does not say. Nor does the passage from his communication to the True Latter-day Saints' Herald in 1868 help matters. Here it is:

In Liberty jail the *promise and blessing of a life of usefulness* to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the spirit confirmed through attesting witnesses. *This blessing has by some been*

to have been one of the secretaries of Joseph the prophet. It is said of him rather than by him, that for the past twenty and more years he has

Testified publicly that he personally knew that Joseph the seer, in the presence of a number of the ministry, in Nauvoo, anointed and set apart his son Joseph to be his successor in the prophetic office and Presidency of The Church, and that soon after the seer announced publicly from the stand, on a Sunday, that his son Joseph would be his successor.*

In *The Successor*, already several times quoted, it is said that Mr. Whitehead testifies that Bishop Newel K. Whitney was present and held the horn of oil on the occasion of this anointing. He asserts that George J. Adams was also present; and Emma, the wife of the prophet, is represented as having said:—

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* *The Saint's Herald*, Vol. XXXIX, No. 22, p. 339.

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called an ordination, from the usual predilection to confound names and terms, [from which I judge that "young Joseph" did not regard that "blessing" as an "ordination." R.] The blessing which marked Moses as the deliverer from Egyptian bondage was not the one that Jethro pronounced upon his head. Subsequent to our baptism in 1843, upon two occasions was *the same blessing* confirmed by Joseph Smith, one in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt that there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of *the same blessing* was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage. ("Reply," p. 40.)

Not a word here about being "selected" and "ordained" or "set apart" to be "his father's successor in office, holding all the powers that his father held." This blessing at Nauvoo, according to Mr. Smith, was merely a "confirmation" of the blessing that was pronounced in Liberty jail, which he says by some has been "called an ordination, from the usual predilection to confound names and terms," showing that he himself repudiates it as an "ordination." In his direct examination in the Temple Lot suit (Plaintiff's Abstract of Pleading and Evidence, pp. 40, 41) he says:

About my selection by my father to be his successor in office, I remember of being called in his office, or into a room adjoining his office, and receiving the laying on of hands, and a prophetic blessing, or setting apart, *whatever it may be called*.

Under cross examination he seemed to be somewhat confused in the matter and said to the examining counsel:

"No, sir, I did not state that I was ordained by my father; I did not make that statement. I was not ordained by my father as his successor; according to my understanding of the word *ordain*, I was not. I was blessed by him and designated, well in a sense *chosen*—[Pity his happy expression used in his direct testimony did not occur to him here—"*whatever it may be called*." R.], and the word ordain could not be applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor."

I still say that the only testimony Josephites quote in support of the claim that "young Joseph" was called through his father to be President of The Church at a formal anointing in a council at Nauvoo in 1844, is that of James Whitehead.

She well remembers the time, and, though not present, she heard her husband say that young Joseph was set apart to be his successor. She also says that after young Joseph was anointed and set apart, George J. Adams came down to her room greatly elated at what had transpired, saying that they now knew who would be the successor of Joseph; that it was young Joseph, for his father had just set him apart to that office and calling.*

I would have more respect for this evidence if, instead of being the alleged statements of these several parties, it had been the very statements themselves—the statements† of Mr. Whitehead and of Emma Smith, instead of a report of what they said by some Josephite

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* *The Successor*, p. 8.

† In my first edition and also in this I state I would have more respect for the testimony of Mr. Whitehead and Mrs. Emma Smith if we had their statements about this Nauvoo anointing instead of what some Josephite writer said their statements were. The "Reply" writer quotes the statement of Mr. Whitehead on this matter, as given in the Temple Lot suit, Plaintiff's Abstract, p. 28, (the essential part quoted in note at page 56), and then asks: "Shall we now have more respect from Mr. Roberts?" To which Mr. Roberts replies: "No; not one iota more; for while it is more satisfactory to have the direct statement of witnesses than what they are reported to have said, this man's statement convinces us that he is absolutely dishonest and untruthful. He furnishes the means of his own refutation by saying too much. Hear what he says in addition to what the "Reply" writer quotes (and why he omitted it I do not know, unless it was that the "Reply" writer himself felt that it was a little overdone):

> The Church did take action as a body on the question of the ordination of young Joseph as his father's successor; The Church consented to it That was done first by the indorsement of the High Council and then it was brought up before the whole body of the congregation; the whole people; and there were thousands there. That was done at the meeting held in the grove at the east end of the temple. I should think there were three thousand there. There was a record kept of it, but the record was taken to Salt Lake. I was present on that occasion. There was a vote taken, the congregation voted, and agreed to the appointment of young Joseph as the successor of his father. The vote was by raising the right hand, I think. A negative vote was taken, but nobody voted in the negative; Joseph Smith had been preaching that day, and at the close of the sermon made the announcement to the congregation that his son Joseph had been appointed as his successor. The question was submitted to the congregation for approval or rejection. The congregation, or members, knew that the subject would be brought up that day. This vote was taken after the ordination of young Joseph."—*Testimony of James Whitehead*, Temple Lot Suit, Plaintiff's Abstract, page 33.

Can any one believe that such an event as this took place before three thousand people, in Nauvoo, and then such a controversy afterwards arise in Nauvoo as to whom the rightful successor to Joseph the prophet was? Mr. Whitehead asks us to believe too much. The story breaks of its own weight, and discredits the witness. Had such a circumstance ever happened, when the question arose as to successorship thousands would have been ready to answer "Why, that is settled; we not only heard the prophet designate his successor, but we have voted to accept him." Instead of that Mr. Whitehead stands as the sole witness of it! No, I repeat, Josephites have won no more of our respect by quoting the direct statement of Mr. Whitehead than they had before, rather otherwise.

writer. So far as Mr. George J. Adams is concerned he must very soon have forgotten his elation at finding out who the true successor of the prophet was; for he afterwards became a follower of Mr. Strang, and the very man who crowned him "king" at Beaver Island.*

Of this alleged anointing in 1844, when Mr. Smith was a lad twelve years of age, he himself can only say:

> Before the death of my father and uncle Hyrum, I was blessed by the first, in the presence of quite a number of then prominent Elders in The Church, this blessing being confirmed just prior to the tragedy at Carthage.

This is the only personal statement of his that I have ever seen in all the writings of the Josephites in regard to his ordination and blessing by his father, and it appears that he has no recollection of the nature of this "blessing;" if he was anointed and blessed to be the future prophet and President of The Church, he evidently has no recollection of it, though he was of an age when such a circumstance would make a deep impression on the mind and would never have left him in the doubt he confesses to, respecting his connection with the work of his father to which for many years, in his youth, he exhibited almost complete indifference.†

Of the alleged statement of Emma Smith, that she well remembers, though not present, the circumstance of the anointing in 1844—the elation of George J. Adams on learning who the successor of Joseph the prophet was to be, he coming immediately to her room after the ceremony of anointing to tell her the glad news; and also about well remembering her husband saying that "young Joseph" was anointed and set apart to be his successor—of all this, I say, it is somewhat strange that Mrs. Emma Smith did not "well remember" it during the years of doubt through which "her son" passed, respecting his connection with the work of his father. How is it that she did not then come to his assistance by reminding him—since he had forgotten it, if he ever knew it—that he had been anointed and set apart to be the successor of his father—both her husband and George J. Adams having told her so? Especially is her silence astonishing on the occasion of the visit of Messrs. Briggs and Gurley in 1856 to

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* *The Saint's Herald*, Vol. XXXV, p. 718.

† See his autobiography published in Josephite edition of the Life of Joseph the Prophet, from p. 743-801.

"young Joseph," when those gentlemen almost, as we have seen, commanded him to become the President of their organization. One of the interviews between these gentlemen and Mr. Smith was conducted in the home of Mrs. Emma Smith, they being introduced at that time both to her and her husband, Mr. Bidamon. It was on that very occasion, too, that Mr. Smith gave these gentlemen the answer that he would not go with them to be their leader, and he plodded on four years longer, in doubt as to what his future connection would be with The Church. Instinctively one exclaims why did not his mother at that crisis come to the rescue, and say: Why, my son, you are yet to become the prophet and President of The Church, founded under God, by your father. I well remember, though not present, the occasion on which you were anointed and set apart to that position by your father. Both your father and George J. Adams told me of it—the day you were blessed, don't you remember it? Instead of this we see her absolutely silent!

It is claimed, however, that at the Amboy conference in 1860, she endorsed her son as President of The Church.

She publicly bore a faithful testimony to the work begun through her martyred husband, and said the present occasion was one she had looked for for the past sixteen years. Said she knew such a time must come, but had not known until a short time before that it was so near at hand.*

And this is the best she could do! Much stress is laid upon Mrs. Emma Smith being spoken of in one of the revelations in the Doctrine and Covenants as an "elect lady,"† and since the "elect"‡ cannot be deceived, her endorsement of her son, and her rejection of all others, is taken as

Conclusive testimony that young Joseph is his father's successor?§

But would not the "testimony" have been more "conclusive," if on that occasion she had given a personal statement that her son had been anointed and set apart in 1844, by his father; and though not present, she knew it upon the statement of both her husband and

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* *The Successor*, p. 14.
† Doc. and Cov. sec xxv.
‡ Matt., xxiv, 24.
§ *The Successor*, p. 15.

George J. Adams? Was not the occasion worthy of such a statement? Would it not have been opportune? Would it not have been at least more conclusive than the argument based on Mrs. Emma Smith being an "elect lady," and her endorsement of "young Joseph?"

I now proceed to examine the testimony given in a general way, that is, without reference to special occasions on which Mr. Smith was called or anointed to be his father's successor, as prophet and president of The Church; but which represents the general idea that he was to succeed to these positions.

Charles Derry, whose word will not be questioned by those who know him, says that William Clayton, of Salt Lake City, told him at the time they were laboring together in England, that he knew it was for "little Joseph" to lead The Church.*

Yet William Clayton, a man of unyielding determination and probity of character, continued a member of The Church led to Utah by President Brigham Young and his fellow apostles, giving to it and its leaders his unqualified support! To accept the statement of Charles Derry is to make the best part of William Clayton's life a lie —those who knew him, at least, will refuse to do that. I put the character of William Clayton and the fact of his allegiance to The Church of Christ under the Presidency of Brigham Young, against the statement of Charles Derry.

W. W. Phelps wrote to Alpheus Cutler in 1847, that Church affairs were in a bad condition, and that he did not look for a change for the better until the Lord should send "young Joseph" to lead The Church.†

This is a case similar to the one which precedes it—Mr. Phelps gave his allegiance to The Church of Christ in Utah up to the time of his death, and the fact of his allegiance is put against the statement he is said to have made in a letter to Alpheus Cutler—mark you, we have not the letter, nor even a quotation from it. It is the life and character of W. W. Phelps against the alleged statement of Mr. Cutler.

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* *The Saint's Herald*, Vol. XXXIX, No. 22, p. 339.

† *The Saint's Herald*, Vol. XXXIX, No. 22, p. 339.

P. P. Pratt said to D. S. Mills, now of Santa Ana, California, and to others when they were going from Utah to California, that The Church would never be fully and properly organized till young Joseph was called to lead it.*

This testimony is on a par with the two quotations which precede it. The statement attributed to Mr. Pratt is contradicted by the facts of his life and allegiance to The Church of Christ led to Utah by President Brigham Young.

Sister Lucy Smith, the mother of Joseph the seer, used to tell the saints who called on her that young Joseph would yet lead The Church, for he had been appointed by his father.†

To controvert this testimony it is only necessary to refer to the "visions?" of Lucy Smith published in this work, where she attempts to sustain the claims of her son William to be the President of The Church; and wherein she says:

The Presidency of The Church belongs to William, *he being the last of the heads of The Church, according to the lineage*, he having inherited it from the family before the foundation of the world.‡

Bishop Geo. Miller in a letter to the *Northern Islander*, in 1855, is represented as saying:

From hints and inuendoes that I heard frequently, I was induced to believe that Joseph had designed his son to succeed him in the prophetic office, and on this belief I rested. . . . I had frequent attempts at conversation with Brigham Young and H. C. Kimball, in regard to Joseph's leaving one to succeed him in the prophetic office, and in all my attempts to ascertain the desired truth as to that personage, I was invariably met with the inuendo, "stop" or "hush" Brother Miller, let there be nothing said in regard to that matter, or we will have little Joseph killed as his father was;" inferring indirectly that Joseph Smith had appointed his son Joseph to succeed him in the prophetic office.*

If Bishop Miller had any testimony of any weight that Mr. Smith, the son of the prophet, had been appointed to succeed to the position of prophet and president of The Church, will those who rely on his

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* *The Saints' Herald*, Vol. XXXIX, No. 22, p. 339.
†*The Saints' Herald*, Vol. XXXIX, No. 22, p. 339.
‡See pp. 22-3-4.
* *The Saints' Herald*, Vol. XXXIX, No. 22, p. 339.

statements explain how it is that with such testimony in his possession he ran off after other leaders? First following Mr. Lyman Wight to Texas, and after quarreling with him joining Mr. Strang in Michigan. Bishop Miller, like Lyman Wight, lost his honor, he was neither true to The Church of Christ led by the Twelve after the martyrdom of the Prophet Joseph, nor true to Mr. Wight, nor "young Joseph." He became a restless man after his apostasy, unstable as water. There is nothing either in the nature of his testimony or the character of the man after his apostasy which gives any influence to his statement.

This is to certify to all concerned, that we, the undersigned, heard Brigham Young, in Salt Lake City, in 1854, and in Brigham City, Utah, about 1859, when he was speaking in public meeting concerning young Joseph Smith, son of Joseph the seer, say that there was no man more willing and ready than he to give the Presidency of The Church to young Joseph, when the latter would come and claim it.

LOUIS GAULTER.
HARRIET E. GAULTER.†

LAMONI, IOWA, May 26, 1892.

In line with this is the following:

Brigham Young, at the April conference in 1854, said that young Joseph was the man to lead The Church, and that were it not for his mother's influence, he would have been in Utah long before; but he would come, and he would to God he was then in Utah to take the burden off his shoulders; he would receive him with open arms.*

I have carefully examined the minutes of the April conference of 1854, and also all the discourses published that President Brigham Young delivered at that conference; and neither in the minutes or in the discourses can I find anything which justifies the above statement in regard to what President Young said at that conference. I take it therefore that the assertion is based upon the statement of Louis and Harriet Gaulter which precede it. If there is anything in the discourses of President Brigham Young, or the minutes of any of the conferences of The Church which would bear out the case of the "Reorganized church," the writers thereof would be at great pains to publish it. The fact that they do not publish the words of President Young, but the words of others who claim to have heard him say that "young Joseph" was the man to lead The Church, is pretty fair evi-

† *The Saints' Hera'd*, Vol. XXXIX, No. 22, p. 339.
* Ibid, p. 339.

dence that they can find nothing directly upon the point at issue in President Young's own words.

The late Arthur Millikin, who resided at Colchester, Illinois, brother-in-law to the martyr, said in a letter to young Joseph in 1868, Brigham Young said in a council, at our house in Nauvoo, shortly after your father's death, that neither Rigdon, himself, nor any other man but "young Joseph" could lead this people, when he comes of age, and no person can take it from him, and that to talk about it in public would endanger the boy's life.*

Amos B. Moore, of Lamoni, Iowa, is represented as saying:

I heard Brigham Young say from the *public stand*, in Nauvoo, soon after the death of Joseph the seer, that he and the Saints knew "Little Joseph" would stand in his father's place and lead The Church, but it would not do to teach it then, for their enemies would kill him as they did his father.†

Is it worth while to stop to point out the inconsistencies of this testimony? What Bishop Miller represents as having been conveyed to him in private conversation (himself at the time a trusted leader,) only in the most vague manner—by "hints and inuendoes," and to Mr. Millikin in the privacy of a confidential council of the priesthood, with the caution that nothing must to said about it lest the boy's life be put in jeopardy thereby—what was conveyed to these parties in secret, Mr. Moore represents Brigham Young as teaching *from the public stand!* Yet so far recognizing the danger of having it taught as to say it must not be mentioned lest their enemies kill the boy as they had his father—yet Brigham Young teaching it the while in the most public manner! I will not here write an apostrophe to consistency. I will merely put Brigham Young's reputation for common sense and discretion against the testimony of Mr. Moore.

This is the Josephite case on the matter of Mr. Smith being appointed by his father to the position of prophet and president of The Church. I have given all the testimony they have been able to rake together, and have quoted it as they give it in their own words, not a word changed, not a witness of theirs overlooked, so far as they have published their statements. And now that this testimony is before the reader, I ask him: What is its value? Look it over, there is not

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* *The Saints' Herald*, Vol. XXXIX, No. 22, p. 339.

† *The Saint's Herald*, Vol. XXXIX, No. 22, p. 339.

a direct statement at first hand in it, except, perhaps, in the case of Mr. Wight,* and in his testimony, as presented by the Josephites themselves, there is such conflict as to time and place as to render it worthless. Not even Mr. Smith, the claimant himself, makes a direct averment that he was ordained by his father to succeed him as prophet and president of The Church. The best he can do is to say that he was "blessed" by his father in the year 1844, in the presence of quite a number of then prominent elders in The Church; but as to the nature of that blessing he is silent. The testimony the Reorganized Church depends on in the main is hearsay testimony only, and that of a very questionable character—of the nature of old wives' fables, and the assertions of apostates.

Following the several testimonies relied upon by Josephites to sustain their claims that "young Joseph" was appointed by his father to succeed to the Presidency, I have made such remarks as point out the worthlessness of each statement. I now wish to call attention to considerations which destroy the whole theory:—

First, the silence of Sidney Rigdon in respect to "young Joseph," when he was putting forth his claims to be the "Guardian of The Church," to build it up to Joseph the martyr. Had the idea prevailed at Nauvoo, as Josephites claim, that the son of the martyred prophet was to succeed his father as President of The Church, what an opportunity for Sidney Rigdon, when putting forth his claims to be the "Guardian of the Church!" How greatly would it have strengthened his position, if he could in truth have said: I claim the right to be the Guardian of The Church until "young Joseph," whom our late prophet anointed and ordained to succeed him, shall have arrived at a suitable age to take his place. There would have been some significance to the phrase, "Guardian of The Church," if Sidney Rigdon could have assumed this position. But he did not assume it, and the fair inference is that the reason why he did not assume it is because there was no idea prevalent at Nauvoo that "young Joseph" would succeed to his father's place.

Second, the silence of William Smith in respect to "young Joseph" in his controversy with the Twelve in respect to leadership. Had any idea prevailed at Nauvoo that "young Joseph" was to succeed to the Presidency of The Church, this man, his uncle, would have known it, and would have strengthened his own claims at that time to the right of leadership, by proclaiming himself, as he did

* To which now, however, may be added the direct but worthless statement of Mr. Whitehead, pp. 56-7. Note.

afterwards, in 1850, the natural guardian of one who had been "anointed and ordained" to succeed to the office of President. But this he did not do. On the contrary, he claimed the place for himself by virtue of being the *brother* of the prophet. When he failed to secure the position of leadership for himself, he followed the leadership of James J. Strang instead of supporting the claims of "young Joseph." Not until 1850 (with the exception of his statement in St. Louis in the latter part of 1845, see p. 26) did he proclaim the right of "young Joseph" to be President of The Church; and then not by any virtue of appointment from his father, but by right of lineage; and with this movement on his part originates the claims of Mr. Smith to the Presidency.

Third, Mr. Edward Tullidge, in his life of Joseph the Prophet—the Josephite edition—quotes the prophet Joseph as saying:

"I told Stephen Markham," says Joseph, "that if I and Hyrum were ever taken again, we should [would?] be massacred, or I was not a Prophet of God.* *I want Hyrum to live to lead The Church, but he is determined not to leave me.*†

Mr. Tullidge quotes this passage differently from what it is written in the history of Joseph Smith; what authority he has for doing it he does not say. In Joseph's own history it is written:

I want Hyrum to live to avenge my blood, but he is determined not to leave me.‡

But though Mr. Tullidge quotes this passage differently from what it appears in the prophet's history, there is evidence in addition to his word, that Joseph did desire and even "ordained" Hyrum Smith to succeed him. At the October conference following the martyrdom of Joseph and Hyrum, and the 8th of August meeting at which the Twelve were recognized as the presiding quorum in The Church, President Young in a discourse said:

If Hyrum had lived he would not have stood between Joseph and the Twelve, but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum. But Hyrum fell a martyr before Joseph did.§

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* Page 491.—Let it be remembered that the Josephites in this work quoted accept Mr. Tullidge as their historian.

† The *italics* are mine. R.

‡ History of Joseph Smith, *Mill. Star*, Vol. XXIV, p. 332.

§ *Times and Seasons*, Vol. V., p. 683.

If the prophet Joseph wanted Hyrum to lead The Church, as asserted by Mr. Tullidge, and had "ordained" him to that position—according to the statement* of President Young—what becomes of the claims made in behalf of "young Joseph" to an appointment and ordination to lead The Church? In desiring and ordaining Hyrum to fill his place, had the Prophet forgotten the "anointing" and "ordination" of his son? and which, according to Josephite claims, he had *four* times placed on the head of his son—once in Liberty prison, once soon after he came out of Liberty prison, once in a council at Nauvoo, and again just previous to his death?

This clearly disposes of the claims of "young Joseph" through any appointment by his father; for if the prophet Joseph appointed and ordained his brother Hyrum to succeed him, he did not appoint or ordain his son Joseph to do the same thing. If ever there was a case of a claim not proven, Mr. Smith's claim of appointment to the Presidency of The Church through his father is that case.

Having disposed of Mr. Smith's claim to the right of the Presidency of The Church so far as it is based upon an appointment through his father, let us now take up his second claim, viz:

The position is his by lineage—it is his birth-right.

There are two offices and only two, in The Church which descend by lineage from father to son: the office of patriarch and the office of bishop. Of patriachs it is said:

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*The Josephite "Reply," trying to meet this point, says: "This claim made in October, 1844, by Brigham Young, would if true, destroy the prophetic character of Joseph Smith; for as Elder Young informs us, Hyrum fell a martyr before Joseph did; hence, it was a failure, and certainly God did not prompt it." How destroy the prophetic character of Joseph Smith? Joseph would have had it so, and ordained him to that position, and according to Tullidge had sought Hyrum to leave him that he might live to lead The Church, but Hyrum refused to do it, choosing rather to die with his brother. In all this, I see no danger to Joseph's prophetic character. The "Reply" further says that "the words quoted by Mr. Roberts from Tullidge do not convey the idea that Joseph *ordained* Hyrum to be his successor." Very true, and Mr. Roberts never represented them as doing so; but they do convey the idea that the Prophet Joseph desired Hyrum to lead The Church after his own departure; and that coupled with the testimony of Brigham Young, taken from the account of the meetings of the conference held but a few months after the martyrdom of the prophets—that Joseph had *ordained* Hyrum to take his place, presents testimony that will require more than the "Reply's" "We cannot accept this upon the unsupported testimony of Elder Young"—to set aside. And the fact established, is fatal to the claims of "young Joseph" to an appointment from his father to the same position.

It is the duty of the Twelve, in all large branches of The Church, to ordain evangelical* ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner.†

The revelation then traces the lineage from Adam to Noah. This passage applies solely to patriarchs in The Church, and yet Josephites attempt in their arguments to make it apply to the Presidency of The Church. They say:

The law of lineage points unmistakably to young Joseph as the legal successor of his father. The law in the Doctrine and Covenants informs us that—‡

And then follows part of the foregoing quotation—beginning with "The order of this priesthood was confirmed to be handed down from father to son," etc.—being careful to omit the clause of the passage which shows it to refer to evangelists or patriarchs only.§ This is the way the passage is used by the writer of the Josephite tract called *The Successor*. Another writer, or perhaps the same one in another place, thus quotes it in support of "young Joseph's" claim:

The order [*including offices*] of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order [*not the Priesthood, but the offices therein*] was instituted in the days of Adam, and came down by lineage in the following manner: From Adam to Seth [*Abel having been slain*].‖

I have written the words inserted by the Josephite writer in brackets in italics, that they may all the more readily be noticed The Josephites are not only guilty of making a clear misapplication of this passage, but they read into the revelation by their inserted words in brackets what is not there, and what was never intended to be conveyed

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*"An evangelist is a patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham."—*Joseph Smith* (Hist. of Joseph, under date of June 27th, 1839).

† Doc. and Cov. cvii, 39, 40.

‡ *The Successor*, pp. 4, 5.

§ *The Successor*, p. 4.

‖ *The Saints' Herald*, Vol. XXXIX, p. 337.

even by inference. The statement of the revelation is that the patriarchal order of priesthood was confirmed to be handed down from father to son, etc.; and not the offices in the priesthood as the Josephite writer quoted above affirms by his bracketed-inserted words in the revelation.

I cannot think this is merely a mistake on the part of Josephite writers, the matter is so plainly a perversion of scripture, that it amounts to downright dishonesty.*

In like manner Josephites misapply a passage in the writings of Abraham,† where Abraham is represented as seeking after the patriarchal order of priesthood which was his by virtue of his lineage. Abraham sought for his rights as a patriarch—which right comes down from father to son, but Josephite writers make his words apply to the office of high priests in general, instead of confining it to patriarchs.

Of the second office in The Church which descends from father to son—the office of bishop—the relations of God provide that the literal descendants of Aaron—among the first born of his sons—have a right by virtue of their lineage to that position, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord. But even in that case they must be designated by the Presidency of the Melchisedek priesthood, found worthy, and ordained by that Presidency, or by its direction, otherwise they are not legally authorized to officiate in that calling.‡

These are the only offices in the priesthood which descend by lineage; yet Josephite writers quote the following in support of "young Joseph's" claims to the Presidency by lineage:

> Therefore saith the Lord unto you [*Joseph the Martyr*]§ with whom the Priesthood hath continued through the lineage of your fathers, for ye are *lawful heirs according to the flesh*, and have been

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* The "Reply" writer apparently has no defense to make for the misconstruction their writers place upon this passage, but weakly remarks: "What we object to in Mr. Roberts' theory is the limiting of the application of this law to the two offices he mentions," that is, to the office of patriarch and bishop. To this I reply, that it is not Mr. Roberts' theory that so limits its application, but the law of God. And the fact that these two offices of the priesthood are named, and are the only ones named as being intended to pass down by lineage from father to son, excludes the idea of any other offices descending by lineage. For if the general law of the priesthood is that the offices therein descend from the father to the son, why does the law of God specify these two offices as so descending? If the law of lineal descent is general, what need of the specification?

† Pearl of Great Price, Book of Abraham.

‡ Doc. and Cov. sec. lxviii.

§ Words in brackets are Josephite writer's.

hid from the world with Christ in God; therefore your life and the Priesthood hath remained, and must needs *remain** through you and your lineage, until the restoration of all things spoken of by the mouths of all the holy prophets since the world began.†

It is only by inserting the words, "Joseph the martyr," into the revelation—as the Josephite writer has done—that the passage can be made to apply at all to the prophet Joseph personally. The revelation quoted is one that was given, explaining the parable of the wheat and tares, and begins thus:

Verily thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares, etc.

Throughout the Lord addresses his "servants" and not Joseph Smith personally. Hence the statement in the passage that the priesthood had continued through the lineage of their fathers; that they were lawful heirs according to the flesh; that it must remain through them and their lineage until the restoration of all things—was a statement concerning, and a promise made as much to the other elders addressed on that occasion and their posterity, as to Joseph Smith and his posterity; and the insertion in the passage of "Joseph the martyr" in order to make the passage apply to him personally and to his posterity alone, is another instance of a Josephite writer's trickery.‡

Moreover, the statement and promise made to all the servants of God to whom the revelation is addressed, is in relation to the priesthood—not the Presidency of the priesthood, or the Presidency of The Church, or any other office in the priesthood or Church of Christ. Priesthood, and office in the priesthood, are two things quite distinct; and even if a man inherited the priesthood of his fathers, it does not follow that he would inherit their office, which must come to him by appointment as the law of the Lord directs, and hereafter to be considered.

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* Italics in the above are Josephite's.

† Doc. and Cov. sec. lxviii.

‡ The "Reply" writer abandons this position read into the revelation and apologizes for and discredits Josephite writers who have employed it, in the following language: "It is natural for some men in the heat of argument to inadvertently strain a point for the sake of a specific application, and if over zealous individuals have made this mistake with this passage, we decline to be bound by such argument." (Reply p. 51.)

Josephites are at great pains to trace in the Book of Mormon the handing down of records and other sacred things from father to son,* and this to prove—what? *That the office of President of The Church* or leader of the people, descends by right of lineage from father to son! That is, because the records of a people are handed down from father to son, therefore the Presidency of The Church descends by lineage also! What can be more absurd than this? Nor does it help our opponents out of the absurdity because some of those who held the records among the Nephites were presiding high priests over The Church. Its only significance is that in those particular cases the office of presiding high priest and that of recorder were united.

Moreover, in the matter of the records descending from father to son the chain of succession is frequently broken, and in some instances those breaks make a divergence from the direct line. Out of sixteen transfers of the records and other sacred things from one person to another, from the time Lehi left Jerusalem to the coming of Messiah to the Nephites—in seven instances the transfer is *not* made from father to son! In three instances the transfer is made to brothers instead of father to son; in two cases the transfer is made to nephews; and in two instances the transfer is made to those who are no kin at all, making seven exceptions to the rule out of sixteen cases; lacking only one of being half! Out of six transfers of the sacred things, from the coming of Messiah among the Nephites to Joseph Smith, three of them are not from father to son. One transfer is made to a brother; and two are made to persons of no kin whatever to their predecessors. Josephites say the "exceptions" in this matter "prove the rule," but a rule that is violated in half the cases where it is supposed to operate, has rather too many exceptions to prove it—they destroy it.†

Let it not be lost sight of, however, that the argument based upon the transfer of records among the Nephites from father to son has nothing to do with the office of President of The Church descending by lineage.

As a conclusion to my argument against the claim of Mr. Smith, that the position of President of The Church is his by right of lineage, I quote the words of his illustrious father. In a discourse delivered on the 27th of August, 1843 having for his text the seventh chapter of Hebrews, and explaining the phrase in the third verse—"without father, without mother, *without descent*," etc., he said:

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* See *Saint's Herald*, Vol. XXXIX, pp. 358-9.0.

† The "Reply" writer abandons the argument based on the Book of Mormon facts, at least he has nothing to say on the matter.

The Melchisedek priesthood holds the right from eternal God, *and not by descent from father and mother,** and that priesthood is eternal as God himself, having neither beginning of days nor end of life.†

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* *Italics* are mine.—R.

† Hist. of Joseph Smith, *Mill Star*, Vol. XXII, p. 55. The "Reply" writer having no other means of escape from the conclusions forced upon him by this teaching of the prophet, tries to escape by attempting to throw discredit upon the passage in the history of the prophet. He says: "This was published about the year 1860, twenty-six years [he means sixteen years—R.] after the death of Joseph Smith, and when we consider that the genuineness of some publications issued by the Utah Church in those times is doubted, we can attach but little importance to such testimony." Who doubts the genuineness of some publications issued by the Church in Utah? Only the Josephite Church, when the statements of those publications happen to run counter to some Josephite contention. And in this instance what is cited in evidence of the want of "genuineness" of "some of those publications?" Why, the very abbreviated report of the proceedings of the special meeting at which the Twelve were sustained in Nauvoo (August 8th, 1844) as the chief presiding authority of The Church is put in contrast with the fuller history of that event as afterwards published by The Church, in which the language of President Young in presenting the matter for the vote of the people is given more in full; and because of the contrast in the more detailed account in the history, with the report in the *Times and Seasons*, the "genuineness" of the history put forth by The Church is to be doubted! As if anyone can claim that the full proceeding of that great meeting of 8th of August could be condensed into less than *one page and a quarter of the Times and Seasons*, yet that is all the space alloted to it in that publication! (See Vol. V., pp. 637, 638.) This exhibits contemptible Josephite quibbling. But hold. Perhaps the Josephite writer will say that this is not his point; but what he objects to is that the fuller history quoted by me represents the people voting to sustain the Twelve as the "First Presidency of The Church," while the brief account published in the *Times and Seasons* simply represents the vote as being in favor of "*supporting the Twelve in their calling.*" But what is the difference? In the absence of the First Presidency the Twelve are the next highest presiding general authority in The Church; and for the time act in the capacity of the First Presidency of The Church, their power and authority being equal to that of the First Presidency. (See Doc. and Cov., sec. cvii.) So that anything the First Presidency could do, the Twelve could do, since they hold equal power and authority. But what have our cavilling friends to say to the following from the *Times and Seasons* (Vol. V., p. 692), quoted from the minutes of the conference of The Church of Oct. 7th, 1844—being only two months from the 8th of August meeting:—

> Elder W. W. Phelps moved that we uphold Brigham Young, the president of the quorum of the Twelve, AS ONE OF THE TWELVE AND FIRST PRESIDENCY OF THE CHURCH. The motion was duly seconded and put to The Church by Elder John Smith and carried unanimously.

Can there be any doubt but what this motion was practically the same as that of the 8th of August, when, as represented in our history, the people were asked if they desired to "sustain the Twelve as the First Presidency of this people?" and then, as at the October conference, they voted in the affirmative? The form of the vote at the April conference following, (1845), was: "*The Twelve as the First Presidency and leaders of this Church.*—(*Times and Seasons*, Vol. 6, p. 869.)

In the face of this how can Mr Smith claim any right, by virtue of lineage, to the Melchisedek priesthood, much less to the highest office in that priesthod? His claim is denied by the very father from whom he claims to have received it by inheritance.* It occurs to me here to ask a question: If the office of President of The Church does descend by lineage from the fathers, through the line of the eldest sons, how is it that the "law" did not operate on the other side of the prophet Joseph as well as on this side of him? If that "law" had operated so—and there is no good reason why it should not so operate, if indeed it be the "law" of the priesthood—it would have left out not only the present Mr. Smith, but even the prophet Joseph himself. For in that event it would have come first to Joseph Smith, the father of the prophet, who was a noble, righteous man; and then

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* The "Reply" writer accuses me of placing a strained construction on the words of the prophet, and says that doubtless the views of the prophet were in harmony with the following rendering by himself of the following translation of the passage in Hebrews:—

"For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a high priest continually. (Hebrews, 7: 3).

"This," says the "Reply" writer, "makes the *order of the priesthood* without father, or mother, or descent, and has no reference to rights of succession to offices in that order. So that if Joseph Smith did use the language attributed to him by Mr. Roberts, he evidently intended to take the position that the *order originated* with God, and not by descent, etc. Any other construction would place him in opposition to his own rendering of the passage."—("Reply," p. 55).

What a learned disquisition have we here! What a mass of words signifying nothing! What quibbling over words not having the semblance of sense or argument! What is the significance of the words "this Melchisedec was ordained a priest after *the order of the Son of God?*" Simply this: Before the days of Melchesidec the priesthood which was conferred upon him was called "the holy priesthood after the order of the Son of God;" but out of respect or reverence to the name of the Supreme Being, to avoid a too frequent repetition of His name they, the Church, in ancient days, called that priesthood after the order of Melchisedec, or the Melchisedec priesthood. (Doc. and Cov., sec. 107: 3, 4.) So that the priesthood "after the order of the Son of God" and "the Melchisedec priesthood" are one and the same thing; and whether it receives its very ancient name, "The priesthood after the order of the Son of God," or its more modern one, "The priesthood after the order of Melchisedec," or "The Melchisedec priesthood," it is the same, and as the prophet Joseph said, it is this priesthood that is "without father, without mother, without descent, having neither beginning of days nor end of life." Yet the writer of the "Reply" seizes upon the words "order of the priesthood," and would darken counsel with words without knowledge, by inferring that it was something about the "order of priesthood" and not the priesthood itself that was without father, or mother, or descent.

after his death to his eldest living son, Hyrum Smith, than whom there has been no more righteous man among all the sons of God who have lived in this generation; and from him it would have passed to his eldest son, thus leaving out the prophet Joseph altogether, as well as Mr. Smith.* But let us leave a claim already disproved, and an argument which proves too much for those who employ it.

The third claim made in behalf of Mr. Smith is:

He was called to the position of President of The Church by "revelation" to himself.

Of this it is not necessary to say very much. It could only be important if sustained by the other two claims, viz: that he was appointed by his father to succeed to the office of President of The Church; and secondly, that the office is his by lineage. Since these two claims have been disproven, it renders his third claim of no effect.† The "revelations" to himself by which he was called, however, are as shadowy as the arguments, by which it is attempted to sustain his two preceding claims, are weak.

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* Of this the "Reply" writer says: Just why the Lord did not restore this [the Smith] family to the position to which they were entitled because of the blessings of their progenitors a generation or more sooner than He did, is not to our knowledge revealed. The same is true regarding the Lord's reason fo passing by Hyrum Smith."—(p. 55.) But the question we propounded is not covered by this verbiage. What we want to know is, when the Lord *did* call for a President of The Church, in this dispensation, why did He not choose the oldest male member of that family to be the President, if there is anything in the contention of our Josephite opponents that the priesthood and the offices thereof descend by right from father to the eldest son; and have so descended and do so descend in the Smith family. That is the point. And the fact that Joseph Smith, Sen., a most righteous and worthy man; and Hyrum, his elder son, equally worthy and righteous, were passed by and the younger boy Joseph chosen, is the best of evidence that there is nothing in the Josephite contention. For there can be no question but what, if there is anything in "the law of lineage" contended for by the Josephite sect, it ought to and would operate as well the other side of the present Joseph Smith as upon him and on this side of him. The fact that it did not so operate is proof that there is no such law.

† On this the "Reply" writer asks: Does Mr. Roberts "intend to concede that an appointment from Joseph the seer and the claim of lineage are of such vital importance that where they are wanting a revelation would be insufficient?" To which I answer: Not at all. I am considering what Josephites claim to be the cumulative evidence of "young Joseph's" right to the Presidency; and am pointing out the fact that two of his most important claims going to make up this cumulative evidence having been disproved, it renders this other claim weak and comparatively unimp rtant. I am discussing here a specific case, not a general principle.

Those "revelations" calling him to the Presidency of The Church, as I gather them from Mr. Smith's Autobiography, are as follows: First, a vision just after recovering from an illness, in 1853, in which was shown to him, on the one hand, the busy marts of the world where men struggle for place, power and distinction; and on the other hand, an extended plain covered with the peaceful homes of a thrifty, happy people. A personage who appeared by his side said:

> Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you cannot recall it, and must abide the result.*

Second, one day out in an open field, while considering the question, "why not go to Utah?" he was overshadowed by a bright cloud and he heard the words: "Because the light in which you stand is greater than theirs."†

Third, a manifestation was given to him that he must oppose polygamy; but in what way the manifestation was given is not stated.‡

Fourth, in 1859, when revolving the question in his mind: "where and with whom shall my life-labor lie," he received a manifestation—how he does not say—to the following effect:

> The Saints reorganizing at Zarahemla and other places, is the only organized portion of The Church accepted by me. I have given them my spirit, and will continue to do so while they remain humble and faithful.§

These are all the "revelations" spoken of by Mr. Smith in his autobiography, or quoted by his supporters, hence these must be the "revelations" to himself by which he was called to be President of The Church! Just where the "call" can be found in them is the thing which the writer of these pages cannot see: and he challenges anybody else to point it out.‖

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* Aut. of Joseph Smith, in Josephite edition, Life of Joseph, p. 753.

† Aut. of Mr. Smith, in Josephite edition of Life of Joseph, p. 763.

‡ Ibid.

§ Aut. of Mr. Smith, Life of Joseph, Josephite edition, p. 772.

‖ The "Reply" writer with some flourish affects to take up this challenge and meets it by repeating the passage above quoted about the "saints" organizing at Zarahemla, and (let consistency hide) quotes not any revelation that "young Joseph" received himself, calling himself to the Presidency of The Church, but a

It should be observed here, perhaps, that "revelations" to a man personally, that he is called to be President of The Church, even when clear and definite, do not constitute him the President. Something else is necessary. As observed elsewhere, not only must a man be called of God, but he must be accepted by The Church—"chosen by the body, appointed and ordained* to that office, and upheld by the confidence, faith, and prayer of The Church."† Besides having no definite call by "revelation," even to himself (judging by the visions and manifestations related by Mr. Smith) to preside over The Church, Mr. Smith has never complied with the conditions of the law of The Church stated above. That is, he has never been "chosen by the body, ... upheld by the confidence, faith and prayers of The Church"—unless, indeed, the few people, scarce a corporal's guard—Mr. Smith himself puts the number at one hundred and fifty‡ and the membership of the entire organization at that time (1860) at three hundred§—who gathered at the Josephite conference at Amboy, in 1860, constituted out of all the tens of thousands of saints in this country at the time, The Church! What of the scores of thousands of saints in Utah at that time who never so much as received notice

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* The remarks of the "Reply" writer on the subject of ordination which he makes at page 59 *et seq*, I shall answer later when dealing with the matter of President Young's ordination.

† Doc. and Cov., sec. cvii, 22..

‡ Plaintiff's Abstract of Evidence, Temple Lot Suit, p. 39.

§ Ibid, p. 90.

"revelation" purported to have been received by Jason W. Briggs in 1851, in which this statement occurs: "In mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my Church." And then another "revelation" is quoted from Z. H. Gurley, 1852, as follows: "The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the prophet; it is his right by lineage saith the Lord, your God." But how the purported "revelations" to these men prove that "young Joseph" *was called to the position of President of The Church by "revelation" to himself*," which is the proposition under discussion, is difficult to determine; and we again challenge the "Reply" writer to point out what "revelation" "young Joseph" ever received himself that called him to be the President of The Church, for as yet he has not done so. I pass the advantage given me in the purported "revelation" of Briggs to the effect that "one mighty and strong" should be brought forth from the seed of Joseph to preside over the high priesthood, etc. It would be perfectly consistent and conclusive to argue that this could not—even if the Briggs "revelation" were indeed a revelation—have the most distant allusion to "young Joseph," who so far from being "one mighty and strong" is—well, I have said I would not use the advantage.

of or an invitation to be present at that "general conference" of The Church at Amboy? Surely *Messrs.* Gurley and Newkirk were somewhat at fault in neglecting to notify the majority of the saints to attend that conference at which the only true President of The Church was to be chosen! To call that gathering (of one hundred and fifty) at Amboy the general conference of The Church is as ridiculous as absurdity can make it. It is on a par, however, with the "revelations" to Mr. Smith, calling him to be President of The Church—the one is a fitting concomitant of the other.

Of course Josephites see the absurdity of this gathering at Amboy being called a general conference of The Church, and try to escape it by explaining that all the rest of the saints were in transgression, and could not call a conference—those represented at the Amboy conference were the only saints;* that is, the only saints who were "faithfully honoring and obeying the law of the Lord, and the order of His Church"†— so easy is it to say: "Orthodoxy, my lord, is *my* doxy; and heterodoxy is some other man's doxy!" ‡

I come next to the fourth and last claim made in behalf of Mr. Smith, viz:—

He was ordained to be President of The Church by those holding legal authority.

Mr. Smith was ordained by Messers. William Marks, Z. H Gurley, Samuel Powers and W. W. Blair; William Marks, I think, being mouth. This is that William Marks, who in 1839, was chosen president of the stake of Zion at Commerce, afterwards Nauvoo;—who a year or two before the prophet Joseph's death was associated with traitors and distrusted by the prophet;⁂—who sustained the claims of Sidney Rigdon to be "Guardian of The Church;"—who at the general conference of The Church in Nauvoo, October, 1844, was rejected by the saints as president of the Nauvoo stake of Zion, two persons only

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* *The Successor*, p. 9.

† *The Saints' Herald*, Vol. XXXIX, p. 375.

‡ Bishop Warburton's answer to Lord Sandwich when the latter said he did not know the difference between heterodoxy and orthodoxy.

⁂ In the winter of 1843, at a time of great danger to the prophet, and when Nauvoo was in danger of being invaded from Missouri to capture him, forty men were sworn into service as special police. In addressing them on the occasion of their being sworn in, the prophet, then mayor of the city, spoke of the danger he was in from traitors living in Nauvoo, saying, "We have a Judas in our midst." This appears to have had an unpleasant effect upon the minds of some leading men in The

voting in his favor, the rest against him;*—who as we shall see further on, in December, 1844, over his own signature said: "*The Twelve are the proper persons to lead The Church;*"—who, in 1846, as per statement of Mr. Smith himself,† was associated with Mr. Strang, the apostate, in preaching in Fulton City and vicinity, calling upon Mr. Smith and his mother at the time;—and who in 1860 is the chief man in ordaining Mr. Smith "President of The Church"—one possessing "legal" authority to do so! To say the least, in the light of William Marks' record, his "legal authority" to ordain the President of The Church is very questionable.

Zenas H. Gurley for years followed James J. Strang's leadership, and advocated his claims; subsequently apostatizing from him and uniting with Mr. Jason W. Briggs, in forming the "Reorganized Church." Any authority held by Mr. Gurley previous to the death of Joseph the prophet, was destroyed by his leaving The Church of Christ to follow the apostate James J. Strang; hence any ordination received under his hands was worthless.‡

I have not been able to learn what position, if any, Messrs. Powers and Blair held in The Church previous to the martyrdom of

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* He had previously been dropped by the high council because he persisted in sustaining the claims of Sidney Rigdon as against those of the Twelve.—*Times and Seasons*, Vol. V, p. 692.

† See his Aut. in Josephite Ed., Life of Joseph, p. 754.

‡ Since the first edition of this book was published my attention has been called to the following remarks made by "young Joseph" himself, on this very subject. At a special Josephite conference held at Glanders Grove, Shelby County, Iowa, a report of which is to be found in the *Saints' Herald*, Vol. IV, No. 10, p. 158, he says: "Whenever individuals claiming authority under The Church as organized by the first Joseph became members of any faction, *they immediately became divested of all authority.*" What then of *Messrs.* Marks, Briggs and Gurley? and what of the authority by which "young Joseph" was ordained?

Church, especially upon the minds of Wm. Law and Wm. Marks, who complained before the mayor's court about the actions of these special police. After the investigation of their complaints Joseph, in his journal, says: "Whatever can be the matter with these men? [Law and Marks] Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws or that presidents Law and Marks are absolutely traitors to The Church, that my remarks should produce such excitement in their minds? . . . The people in the town are astonished, almost every man saying to his neighbor, "Is it possible that brother Law or brother Marks is a traitor, and would deliver brother Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of all this? The righteous are as bold as a lion."—(Hist. Jos. S., *Mill. S.*, Vol. XXII, p. 631.) Yet this man of whom the prophet could write these words, is the chief man in ordaining his son "President of The Church!"

the prophet; but it is enough to know that about the time "young Joseph" decided to take the Presidency of the "Reorganized church" they were associated with William Marks* in the work of "reorganizing" The Church. It is claimed for them, however, as also for Mr. Gurley, that "they were apostles called by prophecy in the Reorganized church."†

It has already been stated how seven Josephite apostles were called and ordained, in our sketch of the rise of the Josephite Church. Seven men were "called" to form a majority of the quorum of the Twelve, by a "revelation" through H. H. Deam; but Messrs. Rogers and Blair were not in that number, hence they must have been "called" subsequently. But no matter when they were "called," if they held any apostolic authority, they held it by virtue of some ordination received at the hands of some one or more of the seven "apostles," chosen through Mr. Deam's "revelation." Now, I affirm that among all those seven men who were "called" to form the majority of the quorum of the Twelve, in the "Reorganization," not one of them held the apostleship; that they could not give what they did not possess; that therefore neither the seven men called to be apostles, in April, 1853, received the apostleship, nor any whom they subsequently ordained.

Further on I shall show that The Church of Christ was not disorganized at the death of Joseph and Hyrum Smith, nor at any other time since it was organized by the commandment of God, to Joseph the prophet, in 1830; and therefore, this "Reorganization" which began its existence in 1852-3 must have been a spurious institution, and, therefore, incapable of bestowing legitimate authority upon anyone.

The arguments by which the claims of the "Reorganization" to divine authority are sustained must be noticed, for they are as erroneous as they are misleading. After the April conference of the "Reorganization" in 1853, a pamphlet was issued entitled "*A word of consolation to the scattered Saints*," in which a justification of the proceedings of said conference is attempted. In that pamphlet it is said:

In justification of the course then taken, and the principles involved on the question of *authority*, we have ever courted, and still court, investigation in the rigid character of the facts in the first

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* Life of Joseph Smith (Tullidge) Josephite edition, p. 774.

† *The Saints' Herald*, Vol. XXXIX, p. 375.

organization.* Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then by their authority, and a commandment, they on the 6th day of April, ordained each other Elders, and the eldership ordained high priests and apostles, and this high priesthood, ordained, by *commandment*. the president of the high priesthood, the highest office in The Church; so that the alleged lesser. ordaining the greater is common to both the first organization and the Reorganization alike. The same class of facts justify both, or condemn both.†

There is one important fact in the history of the organization of The Church in 1830, which the authors of the above quoted pamphlet have overlooked. It is a fact, too, which destroys all likeness between the organization of The Church and its alleged reorganization, and all the fine-spun theories about the lesser ordaining the greater. That overlooked fact is that Joseph Smith and Oliver Cowdery held the apostleship on the 6th of April, 1830, and by its power, and not by the power of the Aaronic priesthood—as alleged by the Josephite writers—organized the Church of Christ. In proof of this I submit the following:

When Joseph and Oliver were ordained to the Aaronic priesthood by John the Baptist, May 15th, 1829, they were informed by John that he operated under the direction of the apostles Peter, James and John, who held the keys of the Melchisedek priesthood, which, in due time, the heavenly messenger said, would be conferred upon them.‡ Here then is a promise made to them of the Melchisedek priesthood.

In an address written to the saints by the prophet Joseph, under date of September 6th, 1842, he says:

> Again what do we hear? . . . . The voice of Peter, James and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna River. declaring themselves as possessing the keys of the kingdom and of the dispensation of the fullness of times.

This doubtless fixes the place where the apostleship was conferred upon the prophet. Now as to the time. In a revelation given in September, 1830, referring to Joseph and Oliver, and speaking of partaking of the sacrament again on earth, the Lord said:

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* Meaning the organization on the 6th of April, 1830.

† Life of Joseph the Prophet, Josephite edition, p. 601.

‡ History of Joseph Smith, *Mill. Star*, Vol. XIV, p. 15, supplement.

The hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni . . . . and also with John the son of Zacharias . . . . and also with Peter James and John, whom I have sent unto you, by whom I have *ordained* you and *confirmed you apostles*, and especial witnesses of my name.*

In another revelation dated June, 1829, the Lord says:—

And now, Oliver Cowdery. I speak unto you and also unto David Whitmer, by the way of commandment; for behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, *for you are called even with that same calling with which he was called.*†

This revelation is the one which informed these men that Twelve Apostles would be called and foretold that Oliver Cowdery and David Whitmer would be appointed to select them. From the above quotation it is evident that Oliver and David had received the apostleship at that time, and, of course, Joseph had received it also.‡ This revelation, let it be remembered, was given in June, 1829, ten months before the organization of The Church in April, 1830. And it was by virtue and power of that apostleship which holds the keys of the Melchisedek priesthood, that The Church of Christ was organized; elders, high priests, seventies, and apostles ordained; high councils and stakes of Zion organized; and the whole Church of Christ set in order. It was not the lesser ordaining the higher—as claimed by Josephite writers—that is not the order in The Church, nor the manner in which The Church was organized on the 6th of April, 1830. It is true that Joseph and Oliver ordained each other elders "of The Church of Jesus Christ of Latter-day Saints," on the day The Church was organized; but they did not do that by virtue of the Aaronic priesthood which had been conferred upon them, but by virtue of the apostleship they had received. Joseph and Oliver had just been accepted by their brethren to be the presiding elders of The Church, and proceed-

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* Doc. and Cov., Sec. xxvii.

† Doc. and Cov. Sec. xviii.

‡ While in this revelation which refers to Oliver and David as apostles, Joseph is not called an apostle, yet we know he was such for in the revelation which commanded that The Church be organized on the 6th of April, 1830, it is said: "Which commandments were given to Joseph Smith, Jr., who was called of God, and *ordained an apostle* of Jesus Christ, to be the first elder of This Church; and to Oliver Cowdery who was called of God *an apostle* of Jesus Christ, to be the second elder of The Church, and ordained under his hand."—Doc. and Cov., sec. xx, 2, 3.

ed to ordain each other to that office.* Whereupon Josephite writers rush to the conclusion that by virtue of their ordination to the lesser priesthood, they proceeded to ordain each other elders in the higher or Melchisedek priesthood, and that that "eldership ordained high priests and apostles," and that the "high priesthood" thus brought into existence, "by commandment ordained the President of the high priesthood—the highest office in The Church." That is the order of things by which the Josephite reorganization was brought into existence; that is, the lesser ordaining the greater! This argument in support of their proceedings commits them forever to that position; they cannot escape it, and it damns their organization beyond all hope of redemption; for nothing can be clearer than the self-evident proposition that a man cannot give that which he does not possess. Besides, the contention is straight against the statement of the prophet Joseph himself as to how we in this generation came by the priesthood, even as published in Josephite works:—

"The Savior, Moses, and Elias, gave the keys of the priesthood to Peter, James and John on the mount, when they were transfigured before him. . . . How have we come at the priesthood in the last days? It came down in regular succession. Peter, James and John had it given to them, and they gave it to others"—presumably referring to himself and Oliver Cowdery.†

There is no similarity between the organization of The Church of Christ on the 6th of April, 1830, and the alleged reorganization in 1853, or in 1860. The first was organized by men holding the keys of the holy Melchisedek priesthood—the apostleship—which possesses the power to organize The Church, ordain all the officers therein and set all things pertaining to it in order. But the "reorganization" is accomplished by men of very questionable standing and authority as to their priesthood; and apparently conscious of the inadequacy of even the priesthood they claim to have possessed to perform the task before them—virtually the organization of The Church of Christ—they fly to the untenable position, as false in philosophy as it is in fact, that the lesser can ordain the greater, until the greater thus created can ordain a still greater, even the greatest of all! Investigated, then, "in the rigid character of the facts in the first organization," the "reorganization" is found strewn along the sharp-edged

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* History of Joseph Smith, *Mill. Star*, Vol. XIV, (supplement), p. 26.
† Life of Joseph the Prophet, Josephite edition, p. 493.

rocks of absurdity; and the conviction is forced upon the mind of the investigator that Mr. Smith was not ordained to be "President of The Church" by those holding legal authority.*

Josephites lay much stress upon the following passage in one of the revelations:

I say unto you that ye have received a commandment for a law unto my Church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of

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* The writer of the "Reply" evades meeting the issue presented in this argument. He resorts to dodging. He falsely asserts that the whole of it is based upon a mere assumption of mine that none of the seven Josephite "Apostles" held the Apostleship. I did and do affirm that, but I also establish it by the consideration of the fact that Briggs, Gurley, Marks *et al* had been connected with what Josephites themselves denounce as Apostate institutions, now strengthened by the admissions of "Young Joseph" himself as to the effect upon authority joining Apostate organizations has. (See page 78.) Also by pointing out the absurdity of argument Josephites are driven to in order to sustain the procedure of the Reorganization, *viz.*, that the lesser ordains the higher. The argument then is not based upon an assumption but upon established fact, and Josephites cannot escape the predicament in which it leaves them. It may be, however, that the "Reply" writer may claim that he considers and answers my argument in another part of his book, namely, in the part devoted to a "Reply" to Elder Charles W. Penrose's pamphlet on this subject. There the "Reply" writer in considering the question whether Briggs Gurley *et al* had the authority to choose and ordain "Young Joseph," still undertakes to up hold this absurdity of the "lesser ordaining the greater," and justifies the procedure of the "Re-organizers" on the ground of similarity with the procedure in organizing The Church from 1830 to 1835, in what Mr. Briggs would call "the rigid character of the facts in the first organization." Thus:—

"When because of apostasy and spiritual darkness, God had rejected the once Christian Church and He desired again to establish His Church on earth, He gave direction how to organize, and provided among other things for the selection of a quorum of Twelve Apostles. What provision did He make for this? A committee was appointed by revelation consisting of Oliver Cowdery and David Whitmer, to which Martin Harris was subsequently added, and to them the Lord gave authority to select the Twelve according to specific instruction given. In 1835 the Twelve were selected by these men."

Then follows this remarkable and quibbling statement, both misleading and, as I believe, dishonest—

Neither of the three, though they were in a general sense *Apostles*, were ever members of the quorum of the Twelve; *and though they did not then nor thereafter hold any office equal to it*, [italics mine. R.] yet they ordained these men Apostles

any that shall come before you as revelations and commandments; and this I give unto you that you may not be deceived, that you may know that they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.*

Josephites insist that this revelation provides that the successor of the prophet Joseph must be appointed by him. Following is their reasoning upon the passage:

We find in a former commandment, given February, 1831, . . . these very pertinent and instructive words in respect to *how* and *by whom* the successor of Joseph the Seer would be selected and appointed. It says: "But verily, verily, I say unto you, that none else shall be appointed unto this gift [of revelator, seer, prophet, etc., for The Church, to receive 'commandments and revelations' for a 'law' unto The Church—ED.] except it be through him [Joseph the Seer];" and it then adds that even if the Lord should take that "gift" from Joseph, he shall not have power *except* to appoint another in his

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of the quorum of Twelve and gave them their charge. To this quorum of Twelve thus chosen and ordained God delegated the authority "to ordain and set in order all the other officers of The Church." ("Reply," p. 141.)

And now the Re-organization: Deam's revelation said: "Let three men be appointed by the conference to select *seven men* from among you, who shall compose a majority of the Twelve Apostles: for it is my will that that quorum should not be filled up at present." Then the "Reply" writer proceeds: "Members of this quorum were chosen exactly as were the quorum installed in 1835, and were ordained by those holding authority in the days of Joseph Smith, and who occupied positions in the priesthood as high as did Oliver Cowdery, David Whitmer, or Martin Harris. Men from this quorum thus chosen and ordained according to the pattern, officiated at the ordination of President Joseph Smith in April, 1860. No wonder that Mr. Roberts could find no valid objection to this authority, but could only say in a bombastic manner: 'Now I affirm,'" etc. ("Reply" p. 142.)

To make common mortar you must put lime with your sand; else, however much water you may turn on your sand, or however briskly you may stir it, there is no mortar made, it remains sand and water, and lacks cohesive power. So with this "Reply" argument. There is no lime with the sand and water, and no amount of distressing labor will make it convincing. The essential element is lacking to make the "Re organization" like the first o ganization, as pointed out in the text of my treatise. Oliver Cowdery, not only before the Twelve were chosen, but before The Church was organized, with Joseph Smith met with Peter, James and John, who held the keys of the kingdom of God after the departure of Messiah, and ordained them Apostles, and gave to them the keys of authority they held, as proven in the text of my treatise. They bestowed the Apostleship upon David

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* Doc. and Cov., sec. xliii.

stead; so that in any event the successor in the office of chief presiding seer, prophet and revelator to The Church (which always carries with it the Presidency of The Church and its priesthood), must be selected and appointed through and by the predecessor—Joseph the Seer.*

The circumstances under which the revelation above quoted was given are these: There came to The Church at Kirtland in 1831 a woman of the name of Hubble making great pretentions to the power of revealing laws and commandments to The Church; and some of the saints were much perplexed to know in what light to regard her and her alleged revelations. Joseph, to set their minds at rest, inquired of the Lord and received the revelation from which the passage under consideration is taken.† The revelation read in the light of these facts means simply this: First, the Lord gives the saints to understand that He has appointed Joseph Smith, the prophet, to receive revelations as laws and commandments for His Church, and no one else but him, until he should be taken from the earth, provided he remained faithful to the Lord; second, in the event of the prophet Joseph not being faithful, even then he shall still have power to ordain some

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Whitmer; and later, doubtless, also upon Martin Harris; These three witinesses chose the Twelve, and in connection with the prophet Joseph (Joseph ordained Parley P. Pratt, and doubtless others, see Pratt's autobiography") ordained them. But what *Messrs* Briggs, Gurley *et al* lacked are the keys of authority and apostleship which the prophet Joseph, Cowdery and Whitmer received from such an unquestionable scource as Peter, James and John. Nor was it enough either as the "Reply" writer faintly argues ("Reply" pp. 143, 144) for God to give a commandment for men to be ordained to the priesthood, but those possessing proper authority must ordain them. Hence, John the Baptist comes and lays his hands on the heads of Joseph and Oliver and ordains them to the priesthood and commands them afterwards to ordain each other. So with the restoration of the Melchisedek priesthood.

The "Reply" writer seems to think there was some special virtue in the fact that Wm. Marks took part in the ordination of Young Joseph, because Marks was a high priest in the days of Joseph the prophet. ("Reply" p. 142.) That is disposed of by the fact that Marks was a follower of the apostate Strang and a member of his apostate Church; and "Young Joseph" has said: "Whenever individuals claiming authority under The Church as organized by the first Joseph became members of any faction, they immediately became divested of all authority." ("*Saints Herald* vol. 4, No 10 p. 158.) and since Young Joseph is a "prophet" of course that disposes of the man who is supposed to have made assurance doubly sure in ordaining him—nay, of the very man who, I believe, was mouth at his ordination.

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* *The Saints' Herald*, Vol. XXXIX, p. 358; the words in brackets and italics are all the Josephite writer's.

† History of Joseph Smith, *Mill. Star*, Vol. XIV, p. 60, supplement.

one else to take his place; third, the one who succeeds to the position of the prophet Joseph, must come in at the gate, and be ordained as the Lord had before instructed The Church—that is, he must be accepted by The Church, and be ordained by the direction of a general conference.*

The information thus given officially to The Church was calculated to preserve the saints from following unauthorized "law-givers." Through it they learned that Joseph, if he remained faithful, would be the law-giver to Israel; if he transgressed he should retain sufficient of the power of revelation to designate whom the Lord would have to succeed him;† and in that or any other event the man who becomes President must come in at the gate and be ordained as described in one of the laws of The Church previously given. There was surely no need after this that any should be deceived. But to argue from what is set down in this revelation that the only possible way for a successor "in any event," to be appointed to The Church was through Joseph Smith the prophet, is clearly an error; for the only provision made in this revelation for him to appoint his successor is in the event

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* The revelation teaching that none but Joseph should be the law-giver to The Church until he be taken from the earth if he remained faithful, etc., was given February, 1831, but before this the Lord had made it the law of The Church that "no person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church. . . . . Every president of the high priesthood (or presiding elder) . . . is to be ordained by the direction of a high council or general conference."—(Rev. given April, 1830, Doc. and Cov. sec. xx.) The "president of the high priesthood" is also the President of The Church, hence the foregoing law applies to the President as well as other officers of The Church—he must be sustained by The Church and if he is not, he cannot act in that position.

† The "Reply" writer, seeking to combat the limitations of the revelation here described, and contending for a larger application of it says: "To take the position, as Mr. Roberts does, that Joseph Smith was not authorized to appoint his successor except in the event of transgression, is to make the authority to appoint contingent upon transgression." Nevertheless such are the limitations of this particular revelation, as an inspection of it will disclose; and at this point it is this particular revelation and not the general power of appointment which is under consideration. If Joseph Smith remains faithful he is to continue God's mouthpiece to The Church, and none other is to be appointed. If he transgress, then he is still to retain power enough to appoint another in his stead. The language "But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, *for if it be taken* from him he shall not have power, except to appoint another in his stead," clearly fixes the limitation, and whatever right of appointment other revelations or the general powers of the priesthood may have given the prophet, clearly in this it is limited as set out in the text. It does not contemplate a succession in the event of the death of the prophet.

of his own transgression; and I affirm that Joseph Smith was faithful to God and The Church up to the day of his death. Never in his life was he more faithful, more favored by God, or more powerful, or fruitful in revelation or intelligence than in the closing years of his life. He was God's mouthpiece to The Church of Christ on the earth up to the very moment that he sealed his testimony with his blood at Carthage, Illinois.

Having received premonitions of his approaching fate, he desired that his brother Hyrum who had shared his toils, dangers and responsibilities, and who under all circumstances, however trying, had been true and just and merciful—he desired that this brother should succeed him in leading The Church. It so happened, however, in the providences of God, that Hyrum fell a martyr before Joseph, and therefore the man whom the prophet desired to succeed him, as well as himself, were taken from the earth. So that notwithstanding the fact that Joseph desired Hyrum to succeed to the Presidency, and had appointed him to that place, both himself and the one he appointed being taken away by the hand of death—the question confronts us just as it would have done had Joseph never intimated that he wanted Hyrum to succeed him. And I now ask, in the absence of both Joseph and Hyrum where was the authority lodged to lead The Church and carry on the work of God? Was The Church disorganized? Had God been so short-sighted, so unlike Himself, as to establish His Church in such a manner that at the death of two of his servants it crumbled to pieces? Can it be that God, with whom all things are as present, had not forseen this fate which overtook His servants Joseph and Hyrum, and failed to provide for such an emergency? O, charge not the Lord with such lack of wisdom, or His Church with such imperfection in its organization.

VII.

In The Church there are three general presiding councils, of equal authority. These are the First Presidency; The Traveling Presiding High Council, or Twelve Apostles; and the First Quorum of Seventy. In proof of the assertion, I quote the Doctrine and Covenants:

Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of The Church, form a quorum of the Presidency of The Church.

The twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in The Church in the duties of their calling. *And they form a quorum, equal in authority and power to the three Presidents previously mentioned.*

The Seventy are also called to preach the gospel and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in The Church in the duties of their calling; *and they form a quorum equal in authority to that of the Twelve special witnesses or Apostles just named* *

It is the order of the law of God, however, that the Twelve act under the direction of the First Presidency, and the Seventy under the direction of the Twelve. It is also provided that in the decisions of either the Twelve or the Seventy, those quorums must be unanimous—"every member in each quorum must be agreed to its decisions," in order for said decisions to be entitled to the same blessings that the decisions of a quorum of three Presidents receive. However, when circumstances render it impossible to be otherwise, a majority of the members may form a quorum.†

The decisions of these quorums or either of them are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in that event their decisions are final. But if their decisions are unrighteous they may be brought before a general

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* Doc. and Cov., sec. cvii.

† Doc. and Cov., sec. cvii.

assembly of the several quorums which constitute the spiritual authorities of The Church—in no other way can there be an appeal from their decisions.*

These are the limitations set to the equality of these quorums and the only limitations, and now in case of the absence, destruction or rejection of the first of these three great councils, upon whom does the duty and responsibility of Presidency fall? We could well-nigh let the Josephites themselves answer this question. They say:

> Now let us examine the order of Presidency in The Church. Supposing the First President is absent, who presides in council or in conference? The counselors, both or either of them. And why? Because they are the highest authority present. True. Then here is the key to unlock the whole secret of the Presidency of The Church. Hear it then! *The highest authority presides always.*†

The closing assertion is made well-nigh as strong as type can be made to say it; and to it I respond: that is true. Now let us consider the situation at Nauvoo after the death of the prophet Joseph, and then see where the Presidency of The Church would fall according to this Josephite doctrine that "the highest authority presides always."

The prophet Joseph Smith, William Law‡ and Sidney Rigdon constituted the First Presidency of The Church from the spring of 1841 to the spring of 1844, Hyrum Smith having been taken from the First Presidency to become Patriarch to The Church. On the 18th of April, 1844, William Law was excommunicated from The Church, having been in apostasy for some time. The prophet Joseph being martyred in June, 1844, Sidney Rigdon alone was left of that great quorum. We have already spoken of the delinquency of Mr. Rigdon in the performance of his duties during the five years preceding the prophet's death, of Joseph's efforts to be rid of him and of his standing in his quorum at the time his chief was assassinated at Carthage. He sought to be appointed Guardian of The Church, but was unanimously rejected by the assembled quorums of priesthood and the saints at Nauvoo. This was clearly their right, and when the unfaithfulness of Sidney Rigdon and his unfitness for the place is taken into

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* Doc. and Cov., sec. xvii, verses 27-33.

† From the pamphlet issued by the Reorganization, entitled "A Word of Consolation to the Scattered Saints," quoted by Tullidge. Life of Joseph, Josephite edition, pp. 589-90.

‡ Inadvertently in the first edition of Succession it was stated that Hyrum Smith was counselor to the prophet at this time.

account, not even Josephites can say The Church did wrong in rejecting him. In the very meetings where he sought to be appointed "Guardian of The Church," there stood the man whom the prophet Joseph had ordained to take his place—Amasa Lyman. But Elder Lyman had never been presented to the people to be sustained by their vote, and hence his appointment was not completed, and he had no claim even to the counselorship in the Presidency. The death of the prophet Joseph, the excommunication of Law and the rejection of the unworthy Sidney Rigdon, removed the First Presidency from The Church. In Hyrum Smith there fell by martyrdom the only man whom the prophet Joseph had designated to succeed him in the Presidency; so that not only was the First Presidency removed from The Church, but the only man concerning whom the prophet had expressed a desire to succeed him, was also removed. Then upon whom devolved the Presidency? Upon the next highest authority in The Church—undoubtedly the Twelve Apostles. And as they possessed *equal* authority with the First Presidency, there was nothing the First Presidency could do but what the Twelve could do. So long as the First Presidency existed the Twelve could only operate under their direction, but now that there was no First Presidency in existence, the Twelve stood in their place, with full power and authority to act as the presiding quorum in The Church.

The Church was no more disorganized by the death of Joseph the prophet, the apostasy of William Law, and the rejection of Sidney Rigdon, than the government of the United States becomes disorganized when the president dies, or is impeached. The Twelve, possessing equal power and authority with the First Presidency, in case of the death or removal of that Presidency, have all the keys and authority necessary to preside over all The Church, direct in all the affairs thereof, and move right on with the work of God; anything that the First Presidency could do the Twelve could do.

When the Lord stretched forth His hand to establish His Church in these last days, and for the last time, committing unto men the keys of His kingdom, and a dispensation of the gospel for the last time; and for the fullness of times, in the which God will gather together in one, all things, both which are in heaven and which are in earth*—it is not to be supposed, I say, that in a few years He would permit that Church thus brought forth out of obscurity to become disorganized, and fall back into darkness. The thought is preposterous.

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* Doc. and Cov., sec. xxvii, 13.

There is nothing in all that God has revealed to indicate that He ever contemplated its disorganization; but on the contrary, there is every encouragement to believe that it will go on from grace to grace, from faith to faith, from one victory to another until, like the little stone of Daniel's vision, it shall become a great mountain and fill the whole earth. (See note 1, end of chapter.)

The position of Josephite writers that it was an usurpation for the Twelve to assume the Presidency of The Church when the First Presidency was removed by the death of Joseph the prophet, and the rejection of Sidney Rigdon, is false. The other position that the high council at Nauvoo was the proper authority to succeed to the functions of the Presidency is equally false.*

In support of their first position, viz., that it was an usurpation for the Twelve to assume the Presidency of The Church at Nauvoo after the death of the prophet, Josephites rely upon the following:

> The Twelve will have no right to go into Zion, or any of her stakes, and there undertake to regulate the affairs thereof where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of The Church. When the Twelve are together, or a quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a quorum they will have to do business by the voice of The Church. No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the Twelve.†

Wherein the usurpation lies, according to Josephite argument, is in this: The Twelve came to Nauvoo, where there was a regularly organized stake, and undertook to regulate the affairs thereof. The reply to that sophistry—no, it is not even sophistry—it is simply an inaccurate, not to say untrue, statement. The Twelve did not come to Nauvoo to regulate the affairs of that stake independent of its standing high council. Their action was in relation to the whole Church of Christ, and not to the affairs of Nauvoo stake. It was a matter which affected all the stakes of Zion and all the branches of The Church throughout the world, as much those branches scattered throughout the United States and Great Britain as those in the stake at Nauvoo, that the Twelve came to Nauvoo to regulate. Matters of

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* In proof that Josephite writers assume both these positions, see *The Saints' Herald*, Vol. XXXIX, pp. 407-8.

† Hist. Joseph Smith, *Mill. Star*, Vol. XV, p. 261. The instructions are from the prophet Joseph.

such high importance were considered and decided upon which the Twelve and the Twelve only, in the absence of the First Presidency, could deal with; and in those matters the Twelve not only consulted with the high council of the Nauvoo stake, but they called a general assembly of all the quorums of the priesthood and arranged them in their order* to act as the highest spiritual authorities in The Church. The quorums sustained the action of the Twelve in every particular, and from the united action of the assembled quorums of the priesthood *there is no appeal.*†

In support of the Josephite assumption that the high council at Nauvoo was the proper authority to regulate the affairs of The Church, and not the Twelve, the following is quoted:

> The standing high councils, at the Stakes of Zion, form a quorum *equal* in authority, *in the affairs of The Church*, in *all* their decisions, to the quorum of the Presidency, or to the traveling high council.‡

The answer to this assumption is, first, that the high council is a judicial and not a presiding or executive council, as is proven by the following:

> The high council was appointed by revelation for the purpose of settling important difficulties which might arise in The Church, which could not be settled by The Church or the bishop's council§ to the satisfaction of the parties.‖

Hence the "equality" here referred to must have reference to judicial, not to administrative, affairs in The Church. The second answer to the assumption is that the standing high council in a stake of Zion is a local council, limited in its operations to the particular district of country comprising the stake. If any proof were needed to sustain the statement it would be found in the words of the prophet Joseph:

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* Mill. Star Vol. XXV., Nos. 14, 15, 16.

† Doc. and Cov., sec. cvii.

‡ Doc. and Cov., sec. cvii, 36.

§ That is, court.

‖ Doc. and Cov. sec. cii, 2.

No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the Twelve.*

Surely no one will contend that the standing high council in one stake could go into another stake and attempt to regulate the affairs thereof; for that would create confusion. Nothing can be clearer in the organization of The Church than the fact that the standing high councils in the stakes of Zion are judicial, not executive, bodies, limited in their jurisdiction to the stakes in which they are respectively located; and hence not the proper councils to undertake the general Presidency of The Church, or administrative functions of any kind.†

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* Hist. of Joseph Smith, *Mill. Star*, Vol. XV, 261.

† The "Reply" undertakes to make no defense of other Josephite writers who have laid so much stress upon the action of the Twelve being an usurpation, and that the High Council at Nauvoo was the proper authority to regulate the affairs of The Church, and not the Twelve Apostles. He says: "It is not necessary in this connection to discuss whether the Twelve had authority to go into Nauvoo and regulate or not. ("Reply," p. 75.)

NOTE.—The "Reply" writer evidently finds the argument on the subject of the Twelve being *equal* in authority and power to the First Presidency, and therefore, on occasion, able to do all that the First Presidency can do, even to the important task of presiding over the whole Church, too much for him. He tries to dismiss the subject by saying that "Mr. Roberts enters into a long dissertation to show that the Twelve were *next* in authority after the First Presidency, and hence should preside in their absence," etc. This does not state the case. Our "dissertation" establishes the fact that not only was the quorum of the Twelve *next* in authority to the First Presidency, but *equal* in authority and therefore competent in the absence of the First Presidency to do anything that First Presidency could do; an argument the "Reply" writer fails to meet *in toto*. Instead of meeting my argument the "Reply" writer assumes tactics analagous to those of the cuttle fish, which being hard pressed emits its sepia, a kind of inky fluid, which covers its retreat. That is, the "Reply" writer holds that God says that He granted the Saints in Nauvoo a sufficient time to erect a temple to His name, and that if they fail to fulfill this commandment by the appointed time, they should be rejected with their dead. (Doc. and Cov. sec 124, verses 31, 32.) The theory of the "Re-organizers" is that the temple was *not* completed; that therefore The Church was rejected, and hence the need of a reorganization. On page 102 of the first edition of *The Succession* the present writer is quoted as saying that "the temple was completed," but the following clause is not added: "Many of the servants and saints of God received their washings and anointings and blessings therein, in fulfillment of the great desire of the prophet Joseph Smith." Hair-splitting aside, the temple was completed. The "Reply" writer labors hard to bring Elder Chas. W. Penrose and this writer into conflict upon the question. But there is no conflict. While Elder Penrose states that doubtless there would have been some additions which would have been made

to "complete" the edifice in the full sense of the term, had the builders remained to enjoy it, yet he says: "It was so far completed before the exodus from that city, that it was dedicated to the Lord, and baptisms for the dead were performed in the sacred font, and washings, anointings, endowments and other ordinances were solemnized therein both for the living and the dead. (Priesthood and Presidency, pp. 6, 7.) The facts in relation to the temple are these: Under the administration of the Twelve Apostles, after the death of the prophet, every energy was strained to finish the temple. Every sacrifice that a people could make, the Saints of Nauvoo made to accomplish that object. They worked at it in poverty, amid the open threats of their enemies, and the secret plotting of false brethren who declared that it should never be finished. Among those making such predictions, not to say semi-threats, were Sidney Rigdon, Lyman Wight and others. Indeed, in September, 1844, one Ira T. Miles came down from Lyman Wight's camp in the north pineries, and about the same time Jacob Morris arrived in Nauvoo and stated that Miles had come from the north with the intention of setting fire to the lumber that had lately reached Nauvoo, that the building of the temple might be hindered, as Lyman Wight had said the temple never would be built. Whether that was the intention of Miles or not never could be learned, but a number of the old Nauvoo police were called as a guard and watched the temple and the lumber day and night. There were also threats made by the Rigdonites to the same effect. (See William Clayton's Journal published in *Juvenile Instructor*, vol. 21, p. 142.

On the 24th of May, 1845, however, the cap-stone was laid by Brigham Young, amid imposing ceremonies. As he finished laying it he stepped upon it and said: "The last stone is laid upon the temple, and I pray the Almighty in the name of Jesus to defend us in this place, and sustain us until the temple is finished and have all got our endowments." (William Clayton's Journal, *Juvenile Instructor*, Vol. 21, p. 158.)

In October, 1845, the temple was so far completed that The Church Conference meetings were held in it, some five thousand persons attending. The building was entirely inclosed, and on the 5th of October was, as far as completed, dedicated to the Lord as "a monument of the saints' liberality, fidelity and faith." During the winter of 1845-6 various parts of the temple used for ordinance work were dedicated, and hundreds of the saints received their endowments therein. Early in the spring of 1846 the exodus was begun, but proper authorities remained at Nauvoo to complete the work as to the temple. On the evening of April, 1846, under the direction of two of the apostles, *viz.*, Orson Hyde and Wilford Woodruff, the whole temple was privately dedicated to the Lord by the Senior President of the seventies, Joseph Young; and the day following it was publicly dedicated by Elder Orson Hyde. It was so far completed that it was used for the purposes for which it was designed and dedicated to the Lord, though the last ornamentation, the last piece of furnishing, may not have been placed as it would have been had not the enemies of the saints been upon them. But the saints certainly regarded the temple as completed, and often so spoke of it. In a communication to the saints in Great Britain, published in the *Millennial Star* for Nov., 1846, Elder John Taylor in explaining the movement of the Church to the West, and holding that the idea of such a movement was no new thing, said: "To us it has been manifested long ago [that the saints would move to the West. R.]—*years before the temple was completed*, and long before the martyrdom of our prophet and patriarch." If the Josephite writer looks to prove the "rejection of the Church" because the Nauvoo Temple was not completed he will fail of his purpose. When one thinks of the devotion of the saints at Nauvoo in pursuing that work and the sacrifices they made to fulfill God's commandments with respect to building that holy house, when one thinks

of the threats and dangers they braved from enemies without and false hearted brethren from within the fold, and then thinks of some of the descendants of those same traitors from within, sitting deliberately down and exerting their ingenuity to write out a judgment to the effect that God did not accept those sacrifices, that devotion, that courage and patience, but "rejected" that faithful people with their dead—rejected the Church, it leads one to think surely that men who can entertain such views have become lost to all admiration for the manifestation of faith, devotion and fidelity in man, and indirectly accuse God with sharing their own nature to the extent that He, too, cannot rise to the appreciation of the sublime faith and devotion of a people who labored to complete a work given them of him to do in the face of so many circumstances of discouragement, and knowing all the while that when finished they must flee into the wilderness leaving behind them the noble structure to stand simply as a monument of their devotion to their God.

One other thing connected with the "rejection of the Church" treated in the "Reply" should be noticed here, though it is not connected at all with my argument. It is this: In section 124: 49-51 of the Doctrine and Covenants, the Lord says:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings, and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God." (Doc. and Cov. 124: 49 51.)

"This," the "Reply" writer asserts, "has special application to the work which was to have been done in Jackson County, Missouri." That is not accurate. The general principle is announced, and then the Lord applies it to the work of the saints in Jackson County. But it is a general principle which the Lord here announces, and as much applicable to the saints in Nauvoo, as in Missouri. The "Reply" writer is acute enough to see that too, notwithstanding the opening sentence of his comment; but he undertakes to rob the saints of Nauvoo of the benefit of such a provision, by saying that the condition upon which the release from the obligation of performing the appointed work is, that they go at it "*with all their might*" and "*cease not their diligence.*" This he declares the saints in Nauvoo did not do! (Reply, p. 73.) In that statement he flies in the face of all the facts of history. The martyrdom of the prophets, overwhelming as was that circumstance, hindered the work upon the temple but two weeks, after which it was resumed and prosecuted with the utmost vigor and at every sacrifice. The "Reply" writer slanders the saints of God when he says they did not work at the task assigned them "with all their might," and "without ceasing their diligence." But our ingenious "Reply" writer concludes that they did not work "with all their might," and "without ceasing their diligence," because in the revelation commanding the temple to be built, the Lord said: "*I grant you a sufficient time to build a house unto me.*" Then the "Reply" writer assumes that the temple was not comple ed, and therefore the saints did not work with all their might, were not released from the obligation by the hinderment of their enemies, and hence The Church was rejected. But this sophistry is disposed of by the fact that the saints completed the house of the Lord, they just had sufficient time to do it before their enemies were upon them; indeed about the last official act of the accepted general

authorities of The Church was to publicly dedicate the temple and then flee. And the blessings of the Lord upon His Church that fled to the Western wilderness will afford too much evidence of God's continual acceptance and approval of His Church to be overcome by the statements of such men as Wm. Smith and Lyman Wight.

* * *

One other remark at this point, and one of a personal nature. In the course of struggling to find an argument to justify a "re-organization' of The Church, a passage I quoted from Parley P. Pratt's Autobiography is seized upon, in which this occurs: "Go and say unto my people in Nauvoo" to "make no movement in church government to re-organize or alter anything," etc. So the "Reply" has it. I quoted it: "organize or alter anything," whereupon the "Reply" writer sets down this insinuation: "We regret to notice that Mr. Roberts in quoting the above revelation omits the prefix '*re*,' and makes it to read '*organize*.'" The copy of Pratt's Autobiography in my library is the second edition, 1888, and referring to the passage again, I find was quoted accu ately by me, whatever difference may exist between that and any edition the "Reply" writer may have quoted.

VIII.

LET us now proceed to the proof that Joseph Smith, the prophet, did not take the keys of authority with him from The Church, when he fell a martyr to the truth, but that said keys of authority remained with The Church, more especially with the quorum of the Twelve.

On March 8th, 1833, the Lord said to Joseph Smith:

> Verily, I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given unto another; *yea, even to The Church!**

Joseph and Hyrum, then, did not take with them the "oracles" of God necessary to make The Church efficient in accomplishing the work that God designed it to perform. Though the keys given to the prophet Joseph were never to be taken from him, neither in this world or that which is to come—though for ever he is to stand as the President of the great Dispensation of the Fullness of Times—yet the keys of authority and power committed to his hands may be given to another, "even to The Church," not to his posterity, mark you.†

This revelation makes it easy to believe that there was inspiration in the declaration of Brigham Young, uttered when he heard for the first time of the martyrdom of Joseph and Hyrum. He was at Peterboro, N. H., when the sad intelligence reached him:—

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* The *italics* are mine. R. Doc. and Cov., sec. xc.

† The "Reply" writer takes some pains in trying to show that this writer is at fault in considering the terms "keys" and "oracles" in the above passage as equivalent terms, and quotes a number of standard dictionaries to prove that they do not mean the same thing. On the issue thus raised, however, I take my stand upon the passage in the revelation; and undoubtedly in this passage they do stand as equivalent terms, that is, the second term "oracle" which Joseph Smith was empowered to "give The Church," including all the keys and powers which he then held or might thereafter receive, and which were necessary to The Church in order to accomplish the work appointed unto her by the Lord Jesus Christ, includ-

The first thing that I thought of was whether Joseph had taken the keys of the kingdom with him from the earth. Brother Orson Pratt sat on my left, we were both leaning back in our chairs. Bringing my hand down on my knee, I said, *the keys of the kingdom are right here with The Church.**

In line also with this revelation under consideration is the testimony of the spirit of God to Parley P. Pratt. This elder while making his way on foot across the prairies of Illinois towards Nauvoo, bowed down with grief at the loss of Joseph and Hyrum, heard the spirit of God say:

Lift up your head and rejoice, for behold it is well with my servants Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed. Go and say to my people in Nauvoo that they shall continue to pursue their daily duties, and take care of themselves, and make no movement in church government to organize or alter anything until the return of the remainder of the quorum of the Twelve; but exhort them that they continue to build up the house of the Lord, which I have commanded them to build in Nauvoo.†

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ing her own perpetuation in the earth, with full possession of all the keys of authority and power God designed her to hold. It is well to note the date of the revelation from which the passage comes, "*March 8th, 1833;*" some two years before the organization of those councils of the priesthood which were to be "*equal in power and in authority with the quorum of the First Presidency*," *viz.*, the quorum of the Twelve and the First Seventy. Whence did they receive these equal powers and authority—these keys, which on occasion would empower them to do anything that the First Presidency could do? Undoubtedly through the "oracles" or laws delivered to The Church, and the ordinations they received under the hands of Joseph Smith, and those who held the apostleship with him. Moreover, the passage from section ninety of the Book of Covenants here considered is not the only one in which the Lord uses words in his revelations outside the technical sense in which they are used by lexicographers. Take for instance the following passage from Section 107 of the Doctrine and Covenants: "It is the duty of the Twelve *

* * to ordain evangelical ministers, as they shall designated unto them by revelation." The context clearly establishes that these "evangelical ministers" are "evangelists," or "patriarchs." Yet you shall look through your standard dictionaries in vain to find that "evangelist" and "patriarch" are equivalent terms, yet God here so uses them. And so in the passage under examination, the second and more comprehensive term clearly from the sense of the passage, includes the former.

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* Brigham Young, quoted by Tullidge. See Life of Brigham Young, p. 106.

† Autobiography P. P. Pratt, p. 361. Second edition, 1888.

The keys had not been taken from Joseph—he is yet to stand on the earth and fulfill all that is appointed to him—the work which under God he had founded was to go on, is the significance of this message of the spirit.

A carping critic may ask: How can Joseph forever stand at the head of the Dispensation of the Fullness of Times, never have the keys of authority thereof taken from him, and yet give those keys or oracles to another, "even to The Church"—how can this thing be? It can be upon the same principle that God can give His power to men, even the priesthood, and yet not diminish aught from His own power: Upon the same principle that Jesus could say to Peter, "I give unto you the keys of the kingdom, and whatsoever you bind on earth shall be bound in heaven,"* and yet Jesus lose nothing in dignity of office, in authority, or the possession of keys. Upon the same principle that Peter, James and John, (whom John the Baptist declared to Joseph Smith and Oliver Cowdery possessed the keys of the priesthood of Melchisedek,) could give the keys of the priesthood of Melchisedek to Joseph Smith, and yet not strip themselves of them. So Joseph Smith could give the keys of the priesthood to The Church and still hold them—giving the keys to the Twelve more especially, and yet stand in his place, without losing one iota of power ever conferred upon him. It is a case where the one possessing keys of power and authority can give and not diminish his own store; but even increase it more abundantly, being made richer the more he gives, when bestowing upon those who are worthy to receive such high things; even as God increases the ever widening circle of his own power by giving that power—the priesthood—to his faithful sons.

It now remains for me to prove that the prophet Joseph did give the oracles including all necessary keys of authority and powers which he himself held to another—and that they remained with The Church.

On the 7th of August, 1844, at a meeting of the Twelve Apostles, high council of the Nauvoo stake, and high priests, held in the Seventies' Hall, in a speech following one made by Sidney Rigdon, Brigham Young, speaking of the Twelve, said:

Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the

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* Matt. xvi.

Twelve in this world or the world to come. How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."*

In his speech in behalf of the claims of the Twelve Apostles to lead The Church, on that memorable day, the 8th of August, 1844, Brigham Young said:

I say unto you that the quorum of the Twelve have the keys of the kingdom of God in all the world.

. . . . You† cannot appoint a prophet; but if you let the Twelve remain and act in their place, the keys of the kingdom are with them and they can manage the affairs of The Church and direct in all things aright.‡

Whence this confidence on the part of Brigham Young before The Church to make so bold a declaration that the keys of the kingdom were still with The Church—held more especially by the Twelve? It arose from the fact that the prophet Joseph had committed those keys to the Twelve.

During his speech on the 8th of September at the trial of Sidney Rigdon, Orson Hyde said: Brother Joseph said some time before he was murdered: If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the great God will sustain you.§

Elder Woodruff, writing from Salem, Mass., under date of October 11th, 1844, at a time when the claims of Sidney Rigdon were still agitated, said:

Has the prophet Joseph found Elder Rigdon in his counsels when he organized the quorum of the Twelve, a few months before his death, to prepare them for their endowment? And when they received their endowment, and actually received the keys of the kingdon of God, and the oracles of God, the keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve, exclaimed, "upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me.‖

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* Hist. Joseph Smith, *Mill. Star*, Vol. XXV, p. 232.

† The saints.

‡ History of Joseph Smith, *Mill Star*, p. 215-6.

§ *Times and Seasons*, Vol. V, p. 650.

‖ *Times and Seasons*, Vol. V, p. 698.

That was when Wilford Woodruff was a young man; let us hear him forty-eight years later, when he stood up under the weight of eighty-five years and in the presence of a large congregation said:

I remember the last speech that he [Joesph the prophet] ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fullness of this great work of God; and in his remarks to us he said: "I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth. And these principles and this Priesthood and power belong to this great and last dispensation which the God of heaven has set his hand to establish in the earth, "now," said he, addressing the Twelve. "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." And continuing he said: "I have lived up to the present time, I have been in the midst of this people and in the great work and labor of redemption. I have desired to live to see this temple [the Nauvoo temple] built. But I shall never live to see it completed, *but you will.** After addressing us in this manner he said: "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned."†

The testimony of Wilford Woodruff in his youth is the same as in his old age; the same when a missionary in the eastern states traveling without purse or scrip, as when President of The Church of Jesus Christ, honored and loved for his unswerving integrity and truth.

Under date of January 23rd, 1848, President Brigham Young, in a letter to Orson Spencer, President of the British Mission, informing him of the organization of the First Presidency of The Church at Winter Quarters in 1848, said:

Joseph told the Twelve, the year before he died, there is not one key or power to be bestowed on this Church to lead the people into

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*At this point the "Reply" writer in quoting the passages, remarks in brackets: "If he ever said this, the prophecy failed. Not one of the then Twelve lived to see it completed" The "Reply" writer is very much mistaken; the very man whose words he interrupts with the false statement was then one of the Twelve, and was present at its public dedication; and with Orson Hyde, who was also at the time one of the then Twelve, directed the dedicatory services. See pp. 93-96.

†Remarks of President Woodruff following a discourse on Priesthood and the Right of Succession, by the writer, in 1892.—See Appendix.

the celestial gate but I have given you, showed you, and talked it over to you, the kingdom is set up, and you have the perfect pattern, you can go and build up the kingdom, and go in at the celestial gate, taking your train with you.*

And now for a testimony from the "enemy's" camp to the effect that the Twelve were the proper persons to lead The Church, after the prophet Joseph's death:

NOTICE!!!

After mature and candid deliberation I am fully and satisfactorily convinced that Mr. Sidney Rigdon's claims to the Presidency of The Church of Jesus Christ of Latter-day Saints, are not founded in Truth. I have been deceived by his specious pretences, and now feel to warn every one over whom I have any influence to beware of him and his pretended visions and revelations. *The Twelve are the proper persons to lead The Church.*†

WILLIAM MARKS.‡

NAUVOO, Dec. 9, 1844.

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* *Mill, Star*, Vol. X, p. 115. Of this array of testimony the "Reply" writer thus quibbles:

"Upon this statement of Brigham Young, (for the particular statement see p. 100) quoted from the questionable authority of *Millennial Star*, Vol. 25, and supposedly supported by the testimony of others, Mr. Roberts bases his case that Joseph Smith conferred all the keys held by himself upon the Twelve."

I interrupt here to say not altogether; for while the testimony given by me is sufficient, though for the benefit of the "Reply," I will add presently in this second edition, the testimony of William Smith—yet chapter seven is largely devoted to the consideration of the fact that the revelations of God provide that the Twelve, and also the First Seventy, hold *equal authority and power* with the First Presidency; and then the statement of Brigham Young, Orson Hyde and the others to the effect that Joseph Smith did confer upon them all the keys and authority which he himself held, makes our position in the debate invulnerable.

Continuing the "Reply" writer says: If such an occurrence ever transpired, [i. e., Joseph giving the keys to the Twelve—R.] it is impossible to determine by the testimony of the witnesses just what Joseph did say on the occasion. Evidently they do not remember, as no two of them give the same words, and where any one of them speaks twice he fails to reproduce the same language. (!) "

That sort of quibbling is worthy of a tenth rate lawyer just beginning his career, or—a Josephite writer. The complete answer to the contention is, that while no two of the witnesses give the same words, and no one of them, perhaps, relating the same circumstance twice employs the same language, yet the reader will see that they do not fail to make it plain that all the authority, and all the keys of power and priesthood the prophet Joseph himself held, he conferred upon the Twelve; and that was perfectly consistent with, and even made necessary by, the revelations which provide that the Twelve shall be equal in power and authority with the First Presidency.

† Italics are mine.—R.

‡ *Times and Seasons*, Vol. V, p. 742.

This is that same William Marks who after this testimony became the associate of James J. Strang, and subsequently was the chief man in ordaining "young Joseph" to be President of The Church. He is a type of the character of men who founded the "Reorganized church."*

And still another testimony from our opponents. William B. Smith, brother of the prophet, once a member of the quorum of the Twelve, but at the time the following testimony was given he was a member of the "Re-organized Church," and a witness in its interest. In the course of his examination in the Temple Lot Suit, commencing at page 194, Official Report of Proceedings (manuscript), questions from 474 to 485, testified as follows:†

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*The "Reply" thus, and I judge illnaturedly, tries to be rid of Marks' admission: "Suppose he did so state. He may have been mistaken." So, too, he may have been mistaken when he endorsed "young Joseph," in 1860, as much so as when he endorsed Sidney Rigdon's claims, and subsequently when he followed James J. Strang, and so on *ad libitum*. But that does not explain away the fact that he did make the above statement.

"His endorsement of their [the Twelve] being the proper ones [to lead The Church] was not an endorsement of their subsequent acts as leaders," says the "Reply." Very true; this writer never claimed that it was; but this statement of Mr. Marks was made on the 9th of December, 1844; and at the October conference previous, Brigham Young was sustained as president of the quorum of apostles, as one of the Twelve, and First Presidency of the Church; and this endorsement of the Twelve extend to accepting them in that capacity; that is all we wanted from the testimony of Mr. Marks.

The "Reply" quotes from a letter of Joseph Smith, wherein he describes a vision in which the prophet saw Marks delivered from his enemies by the power of God; and the Lord also said concerning Marks: "I will raise thee up for a blessing unto many people." The "Reply" asks: "Will our opponents explain from their standpoint in what way God raised up William Marks to become a blessing to many people?" Certainly. The letter quoted bears date of March 29th, 1838. Marks at that time was a faithful servant of God. He was at Kirtland at the time, and was delivered from the enemies of the Church in that place; and, as I believe, subsequently was delivered with the Church from his enemies in Missouri. I am not quite certain of his being in Missouri, although both he and N. K. Whitney were commanded of God, in a revelation given July 8th, 1838, to settle up their business speedily, and leave Kirtland for Missouri before the snow should fly; (Doc. and Cov., Sec. 117.) but whether or not Marks arrived in Missouri before the expulsion, I cannot say. But on the 5th of October, 1839, he was made president of the stake of Zion organized at Commerce, afterwards Nauvoo, and in assisting to settle the saints at that place during the years of his faithfulneas, he doubtless was a blessing to many people.

†Of course, this part of William Smith's testimony is not found in Plaintiff's Abstract of Testimony in the Temple Lot Suit, published by the "Reorganization."

TESTIMONY OF WM. B. SMITH.

474. Q.—Did you ever make any publication in any paper representing or purporting to represent the church, in which you put forth the claim, — your claim as the successor to your brother?

A.—I think so.

475. Q.—Well, was there?

A.—Yes, sir, I think so; but it is all right when properly explained in connection with the surrounding circumstances.

476. Q.—Do you recognize this paper or pamphlet that I am now offering you, as a publication with which you were ever acquainted?

A.—I recognize it as an action on my part of consenting to the statements therein made, sir.

477. Q.—Was it published and circulated?

A.—Yes, sir.

478. Q.—Amongst whom? (Counsel for plaintiff objects to the question asked the witness for the reason and on the grounds that the same is incompetent and immaterial, and is improper cross-examination.)

479. Q.—Amongst whom was it circulated?

A.—Sir?

480. Q.—Amongst whom was it circulated?

A.—Amongst the class of people that I had organized into the capacity of a church.

481. Q.—Have you your glasses with you?

A.—Yes, sir. No, sir; I guess I must have left them where I stopped for dinner, as I don't seem to have them with me.

482. Q.—If you haven't your glasses with you, will you, or can you, read it without glasses?

A.—Partly so. I don't know but what I can read that without glasses—at any rate I am willing to try, sir.

483. Q.—Read what I have marked there, sir—read the topics and the matter down to there. (Counsel for the plaintiff objects to the question asked to witness for the reason and on the grounds that the same is incompetent, irrelevant and immaterial, and is not cross-examination.

484. Q.—Read the topics,—the heading.

A.—"President William Smith was ordained by his brother, Joseph Smith, previous to President William Smith's leaving Nauvoo on his mission to the East for the last time during the earthly existence of his brother. *President Joseph Smith ordained him a prophet, seer, revelator and translator, and then informed him that he had all the necessary ordinations to lead The Church (in his time);* then leaped, smote his feet together, and observed that it was done; in a few days Brother William started on his mission and saw his bro-

ther no more. He returned to Nauvoo in about a year after they were murdered."

485. Q.—Are you the author of what you have just read?
A.—Yes, sir; but I did not receive the ordination mentioned at the time I spoke of being present in June.

Here, then, is the testimony of a man who was a member of the quorum of the Twelve Apostles at the death of the prophet, who afterwards became a Josephite, and while a Josephite and on the witness stand in the interest of the 'Reorganization," testifies to a similar thing if not the same thing as that to which other members of the same quorum, namely, Brigham Young, Orson Hyde, and Wilford Woodruff bear witness of, *viz.*, that previous to his brother Joseph's death, he, William B. Smith, was "ordained a prophet, seer, revelator and translator; and then informed" that "*he had all the necessary ordinations to lead The Church (in his time*"). "If William Smith received "all the necessary ordinations to lead The Church in his time," can there be any doubt that every other member of the quorum of the Twelve received the same ordinations? And now at this point I meet a question harped upon continually by our Josephite friends, namely, the ordination of Brigham Young and his successors to the Presidency of The Church." "Who ordained Brigham Young to be President of The Church?" Brigham Young always held, and is on record from the death of the prophet, that the keys of the kingdom, which the prophet Joseph held, he bestowed upon the Twelve, and that to occupy any position in The Church, they needed no other ordination. Orson Hyde, another member of the same quorum, testified as early as September 8th, 1844, that the prophet Joseph said some time before he was murdered, that if he was taken away, the responsibility of leading the people composing The Church would fall upon the apostles. And why? Undoubtedly because, as Wilford Woodruff, another of the Twelve in the days of Joseph, has always testified, the prophet took the Twelve a little previous to his death, and said to them: "I have had sealed upon my head every key, every power, principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth;" and "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." And now comes William Smith, also an apostle at the time of the death of the prophet, and says even more explicitly that he had received a similar blessing at the hands of the prophet—he had received "*all the necessary ordinations to lead The Church (in his time*"). So then, my answer based upon this testimony is, that Brigham Young re-

ceived all the necessary ordinations to lead The Church from the hands of Joseph Smith the prophet,—and it is something to his credit both for consistency and strength of character that he always held that any other ordination was unnecessary; and so with all those who have succeeded him who were apostles in the days of Joseph. Those who have since been made apostles have received in their ordination to the apostleship every key and power and authority that those who ordained them had, and hence all the necessary ordinations to lead The Church in their time, and need but to be upheld by the confidence, faith and prayer of The Church, to be competent to preside over it. Blessed and set apart to the special work before them they may be by their fellow apostles, if that is the desire of their heart; but every particle of priesthood, every key of authority and power and necessary ordinations, they already possess in their apostleship. The answer, then, to the oft repeated question: "Who ordained Brigham Young to be the President of The Church, is—*Joseph Smith, the prophet ordained him.*

Here, let me still further strengthen the claims of rightful succession in the Presidency through the quorum of the apostles. The quorum of the apostles that led The Church from Nauvoo to the West had their divine appointment renewed to them of God through the prophet Joseph. In the revelation of the 19th of January, 1841, the Lord said:

"I give unto you my servant Brigham Young, to be a president over the Twelve traveling Council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. They are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith.

Permission was given to fill the vacancy caused by the death of David Patten, and subsequently Lyman Wight was chosen for that place. Of these Twelve, all except William Smith, John E. Page and Lyman Wight—leaving nine of them, a good strong majority—participated in leading The Church to the West, and in re-establishing, in connection with all the other quorums of the priesthood, which constitute the spiritual authorities of The Church from whose decisions and actions there is no appeal, and with the common consent of the members of The Church—all these participated in re-establishing the First Presidency. So that the leadership of The Church after the death of the prophet was exercised by a quorum of men directly called by the rev-

elation of God, their president appointed by the very voice of God; and as a quorum possessed of equal power and authority with the First Presidency, hence, competent to do all the First Presidency could do—preside over The Church in their capacity as the quorum of apostles, as long as that was deemed necessary; or, acting either under the inspiration of God, or by direct and open revelation—organize the First Presidency, fill the vacancy that might occur in the quorum of the Twelve, or any other quorum, and thus carry on the work of God in all the world.*

This completes our direct testimony that the keys of authority and power held by the prophet Joseph were not taken from the earth by him, but that he had given them to another, "even to The Church," the authority to exercise the powers thereof, after his death, more especially belonging to the Twelve as the highest general presiding quorum in The Church in case of the absence, destruction or rejection of the First Presidency. Let it be remembered that all the keys of priesthood, which the prophet Joseph held were given to the Twelve; and they from time to time, as occasions required, have given those keys of authority to other worthy men; and thus all the authority, keys of priesthood, and heavenly powers conferred upon the prophet Joseph have been preserved unto The Church, and are with it to this day.

The array of testimony presented, taken in connection with the law of The Church as given in the revelations of God,† clearly demonstrates that The Church of Jesus Christ of Latter-day Saints was not disorganized at the death of the prophets Joseph and Hyrum; that such a thing was never contemplated in the work of God in this dispensation; and since The Church has never been disorganized, any

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* The "Reply" writer asks: "If in addition to the duties of the Twelve, as defined in the law, Joseph bestowed upon them *as a quorum* all the priesthood, power and authority of the First Presidency, what need had they for a First Presidency? And what advantage was gained to The Church by the forming of a First Presidency in 1847, and upon three different occasions since?" In reply I propound a counter question: Why did the Lord establish three councils in The Church of "equal power and authority," as he has done in giving The Church the Council of the First Presidency, the Council of the Twelve Apostles, and the Council of the First Seventy? The argument of the "Reply" applied to this arrangement of the three great councils of The Church would argue two of them out of existence as unnecessary. But it is enough for those who accept The Church as God has established it, to kn w that God has so ordained it, that notwithstanding the quorum of the Twelve hold equal power and authority with the First Presidency and hold the keys of the kingdom as well, it is provided in church government that there shall be a First Presidency.

† Considered in Chapter VII.

organization claiming to be the "Reorganized Church of Jesus Christ of Latter-day Saints" is a counterfeit, and writes fraud in the very title of it.

Now that we draw to the close of our consideration of the claims of this "Reorganized Church," we cannot point to its destruction as we have done in the case of Sidney Rigdon's church, William Smith's church and James J. Strang's church; for the Reorganized church still exists. But its doom is written as distinctly as that of the other false churches that we have seen crumble to pieces into shapeless heaps of ruin. It is only a question of time with regard to its failure. MENE, MENE, TEKEL, is written upon its walls—God hath numbered thy kingdom—weighed in the balances—found wanting!

IX.

*If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend The Church and kingdom of God.**

THERE is yet another line of evidence to be adduced in support of the great truth that The Church has never been disorganized in this dispensation, and therefore has never stood in need of a "re-organization.† That evidence is based upon the favor and blessing of God which has followed The Church of Christ, led by the Twelve Apostles from Nauvoo, and their successors in the leadership of The Church.

The first thing to be considered as indicating the favor of God which attended The Church under the Presidency of the Twelve Apostles, is the fact that The Church was held together by them through that trying period immediately following the martyrdom of

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* History of Joseph Smith, *Mill. Star*, Vol. XXV, p. 216.

† Josephites try to make it appear from a statement in the general epistle of the Twelve issued in 1847, to the effect that they were about to "reorganize," The Church with a First Presidency and patriarch, that President Brigham Young and his associates considered The Church disorganized (see discourse by Alexander H. Smith, *The Saints' Herald* supplement of June 24th, 1893.) But it will be observed that the reorganization contemplated in the epistle of the Twelve is limited to re-organizing the First Presidency, the only quorum that was disorganized, and the choice of a patriarch. For the same purpose, reference (see same discourse) is made to the re-baptism of the saints after their arrival in Salt Lake valley. But this was merely a renewal of covenants, which to make more impressive was accompanied by baptism; and neither reflected discredit on the first baptisms of the parties—from which is always reckoned the standing of a person in The Church—nor carried any idea with it that The Church had become disorganized.

Notwithstanding the evidence furnished by the language of the epistle in question, that the contemplated "reorganization" of The Church was to be limited to the choice of a First Presidency and a patriarch, the "Reply" writer, surely with a self-preferred blindness, contends that it had a wider scope. These are his words: "Mr. Roberts tries to dispose of this [the passage in the epistle in question—R.] by asserting that it was the First Presidency that was to be reorganized and not The

the prophets Joseph and Hyrum. Though aspirants arose on every hand to usurp authority and deceive the Saints, calm and unmoved stood the quorum of the Twelve, as watchmen upon the towers of Zion. They sounded a warning when danger arose, they reproved the Saints with sharpness when moved upon by the Holy Ghost to do so; and members of their own quorum did not escape this reproof whenever pride or vain ambition or any other evil was seen in their conduct. The fear of man was taken from their hearts. Conscious of the rectitude of their own intentions, and strong in the favor of God, they neither trembled at the frown of men in high places, nor fawned at the feet of those in power. With manly courage they put their trust in God, and sought only to do that which the inspiration of God dictated. The Saints recognized in their deportment the conduct of true shepherds, ready to lay down their lives for the flock of Christ, and they trusted them implicitly.*

Thus trusted by the Saints the Twelve went on building upon the foundation laid by the prophet Joseph. They took steps to push the building up of Nauvoo, but their chief interest and their most strenu-

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Church. We can afford to leave this with simply placing the exact language upon record. The language cannot possibly be distorted to make the reorganization apply to the First Presidency alone; but it is clear and explicit, "*reorganize The Church according to the original pattern*, with a First Presidency and Patriarch." What else but wilful mental blindness hinders the "Reply" writer from seeing that the exact language he here quotes does limit the reorganization spoken of in Brigham Young's letter to choosing a First Presidency and a Patriarch. Consider the words in the above quotation which the "Reply" writer did not write in italics: "And we now, having in contemplation soon to reorganize the Church according to the original pattern"—how? and to what extent? "*with a First Presidency and Patriarch.*" That is all, for that is all that was lacking. Nothing but stupidity or dishonesty can fail to see the plain limitation.

* Relative to my statement that the Twelve held The Church together through the trying period immediately following the martyrdom of the prophets, the "Reply" contends that they failed to do so and proceeds to argue on the following lines: In October, 1896, Mr. Heman C. Smith wrote to Franklin D. Richards, The Church historian, asking the approximate or exact numerical strength of The Church at the death of the prophet, and received as an answer: "The nearest we can approximate, the number was about 26,000 to 27,000 souls." The "Reply" places in contrast with this a statement of the prophet Joseph's in a purported communication to one I. Daniel Rupp, *viz.*: "There are no correct data by which the exact number of members composing this now extensive, and still extending, Church of Jesus Christ of Latter-day Saints can be known. Should it be supposed at 150,000 it might be short of the truth." Next the "Reply" quotes the exclamation of the prophet Joseph in his letter to Henry Clay, who favored the saints moving to some district of the Rocky Mountains—"Great God! to transport 200,000 people through a vast prairie * * * * * would cost four millions." Considering the dependants, not members, who would go with members of The Church

ous efforts centered in completing the Temple and Nauvoo House. The work of God so well begun by Joseph Smith, instead of being retarded by his martyrdom, seemed to receive fresh impetus; as if the blood of the martyrs had already added new strength to The Church. Men who had thought the whole of "Mormonism" was comprised in what they called the "genius" of Joseph Smith, looked on in astonishment as they saw The Church become more firmly established after his taking off than while he lived. They soon began to see that Joseph Smith a martyr was more potent than Joseph Smith alive.

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in this number, the "Reply" contends would make the actual membership about what the prophet in 1844 put it at, *viz.:* 150,000. To this is added a statement of Wilford Woodruff in England at a conference in Manchester, in April, 1845, who said that he represented about twenty-eight states of the American Union, *above one hundred thousand saints*, a quorum of Twelve Apostles," etc. The "Reply" assumes that in making his estimate "Mr. Richards would add to the number they [the Twelve] had with them a fair estimate for those who would follow other leaders; so their number must have been several thousand less than twenty-six or twenty-seven thousand. * * * * * So they [the Twelve] held together about two-fifteenths of the entire Church. And we are asked to accept this as an evidence of God's Favor!" ("Reply" p. 87.) Our "Reply" friend goes too fast. In the first place he must concede that the prophet Joseph in his communication to Rupp expressly states that there are no correct data by which the number of the saints can be known; he must remember that the rather impassioned utterance in the letter to Henry Clay was not bottomed on any exact information; and again, he is not justified in his assumption that Elder Richards made allowance for the "several thousand" who followed other leaders. And now, notwithstanding the statements of the prophet and Wilford Woodruff—not based upon any actual knowledge of the numbers in The Church at the time they spoke—the numbers they referred to *were simply not in The Church.* The great body of The Church in the winter of 1838-9 was driven from Missouri, where the saints had been gathering since 1831; but the very highest estimate of those expelled from that state has been from twelve to fifteen thousand; and there was no such fruitfulness of the ministry which swelled this number and the branches scattered through the states, in Canada and in England to one hundred and fifty thousand during the next four years, nor to one hundred thousand. In a communication from Geo. J. Adams to the *Boston* (Mass.) *Bee*, copied into the *Times and Seasons* of March 15th, 1843, he gives the membership of The Church "throughout the vast republic" [the United States] as 50,000; and the number in the British Islands as 20,000; which the editor of the *Times and Seasons*, in a foot-note, corrects as to the numbers in Great Britain by saying "about ten thousand." *Times and Seasons*, Vol. IV, p. 142. And had the number quoted as being in the United States been reduced one-half, it, too, would have been nearer the truth. Nor were there anything like six or seven thousand members of the Church that followed other leaders than the Twelve—Strang, Wight, William Smith, or the Reorganizers, Briggs, Gurley, *et al.* "Young Joseph" himself puts the following of the "Reorganizers" as late as 1860 to be but three hundred. The estimates of Elder Richards are much more reliable, and of the numbers he reports the great bulk remained with The Church.

The quorums of the priesthood were greatly increased; the number of missionaries multiplied. Not only was the welfare of The Church at Nauvoo the object of the Apostles' care, but the branches scattered throughout the states of the American Union and Great Britain received their watchful attention; and it is to be noted especially that the branches of The Church in Great Britain remained steadfast in their loyalty to The Church as led by the Twelve.

The Temple was completed, many of the servants and saints of God received their washings, anointings and blessings therein, in fulfillment of the great desire of the prophet Joseph.

This accomplished, and mobocracy again rising its horrid front to plague The Church, the Twelve turned their faces toward the west; for they remembered that Joseph himself had prophesied that the Saints would yet be driven to the Rocky Mountains, and there become a mighty people.

In the first edition of this work, in a foot-note, I quoted a prediction of the prophet Joseph's as follows: Under date of *August 6th, 1842*, Joseph writes in his history: "I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see them become a mighty people in the midst of the Rocky Mountains." Of this the "Reply," heretofore answered in the foot-notes says: "Mr. Roberts gives us no citation to aid us in finding a record of this purported revelation. For years they have been referring to such a prediction, but those using it either did not know or would not tell where it could be found. We have repeatedly asked that they produce it, *but the only version of that* prophecy we have seen is found in the Biography of Anson Call published in the History of Northern Utah and Southern Idaho, Vol. 2, by Tullidge." (Reply, p. 88.) Then follows Call's statement. The passage I quote is found in *Mill. Star*, Vol. XIX, p. 630; and it seems scarcely possible that our Josephite friends are not aware of the passage. An inspection of the original documents written at Nauvoo during the life-time of the prophet confirms the accuracy of the date and the matter of the quotation. I make this remark because the date given by Elder Call, quoted by the "Reply," and which I shall quote presently—differs from the date in the History of Joseph the prophet, the prophet giving the date of the incident the 6th of August, 1842; and Anson Call the 14th of July, 1843. But inasmuch as Josephites have always denied that the prophet Joseph contemplated a removal of The

Church to the West, to the Rocky Mountains, I propose to enter into a more extended consideration of this question; and begin by using — with the permission of the compiler — a compilation of evidence on that subject made and read by Elder Joseph F. Smith, of the First Presidency of The Church, on the occasion of holding memorial services of the fiftieth anniversary of the entrance of the Pioneers into the Salt Lake Valley. The document from which I quote was published in *The Deseret News* of Monday, July 26th, 1897; and I call especial attention to the memorial of Joseph the prophet asking authority to raise one hundred thousand men to settle in the neighborhood of Oregon and California, Hyde's appointment to carry the memorial to congress, and his subsequent letter thereon under date of April 25th, 1844. Hyde's letters may be found *in extenso*, in *Mill. Star*, Vol. XXIII, p. 502. Following is the compilation of evidence referred to:

It is known to the leaders of The Church, and to a great many of its members, and it should be known to all the world, that it was Joseph Smith who first conceived the idea and formulated the plan of founding a home for the people of The Church in the region of the Rocky Mountains. In the midst of the persecutions that followed the saints from Kirtland, Ohio, to the State of Missouri, and thence to Illinois, the mind of that inspired man was led out to the vast solitudes of the West, and he predicted that the saints would be driven from Nauvoo, that they should go toward the setting sun, and become a great and mighty people in the midst of the Rocky Mountains. There are several references to this fact in the History of The Church, as published in the *Deseret News* and the *Millennial Star*.

Under date of Tuesday, February 20th, 1844, the following occurs in his journal:

"At 10 a.m. went to my office, where the Twelve Apostles and some others met in council with Brothers Mitchell Curtis and Stephen Curtis, who left the pinery on Black River the last of January They were sent by Lyman Wight and Bishop Miller to know whether Lyman should preach to the Indians, the Menominees and the Chippewas having requested it. . . . . I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location where we can remove to after the Temple is completed, and where we can build a city in a day and have a government of our own—get up into the mountains where the devil cannot dig us out, and live in a healthy climate where we can live as long as we have a mind to."

Wednesday, February 21st: "Council of the Twelve met in my office. I insert the minutes:

"At a meeting of the Twelve at the Mayor's office, Nauvoo, February 21, 1844, 7 o'clock p.m., B. Young, Parley P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards and four others being present, called by previous notice by instructions of President

Joseph Smith on the 20th inst. for the purpose of selecting a company to explore Oregon and California, and select a site for a new city for the saints. Jonathan Dunham, Phineas H. Young, David D. Yearsley and David Fullmer volunteered to go; and Alphonso Young, James Emmett, George D. Watt and Daniel Spencer were requested to go. Voted, the above persons to be notified to meet with the council on Friday evening next at the Assembly room."—Willard Richards, clerk.

Friday, Feb. 23rd: "Met with the Twelve in the Assembly room concerning the Oregon and California exploring expedition, Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. Send twenty-five men; let them preach the Gospel wherever they go. Let that man go that can raise $500, a good horse and mule, a double-barrel gun, one-barrel rifle and the other smooth-bore, a saddle and a bridle, a pair of revolving pistols, bowie knife and a good sabre. Appoint a leader and let him beat up for volunteers. I want every one who goes to be a king and a priest. When he gets to the mountains he may want to talk with his God. When with the savage nations have power to govern, etc. If we don't get volunteers, wait till after the election."

George D. Watt said: "Gentlemen, I shall go." Samuel Bent volunteered; Joseph A. Kelting ditto; David Fullmer ditto; James Emmett ditto; Daniel Spencer ditto; Samuel Rolt ditto; Daniel Avery ditto; Samuel W. Richards ditto.

Saturday, Feb. 24th: "At home. Had an interview with Brother Phelps at 9 o'clock. Seth Palmer, Amos Fielding, Charles Shumway and John S. Fullmer volunteered to go to Oregon and California."

Sunday, Feb. 25th: "I preached at the Temple block. Hyrum also preached. Evening I attended prayer meeting in the Assembly room. I gave some important instructions and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world, and told the brethren to record it, and when it comes to pass they need not say they had forgotten the saying."

Monday, Feb. 26th: "Ira S. Miles volunteered to join the mountain exploring expedition."

Tuesday, Feb. 27th: 'Almon L. Fullmer and Hosea Stout volunteered to go on the western exploring expedition."

Wednesday, Feb. 28th: "Thomas S. Edwards volunteered to join the exploring expedition to the Rocky Mountains."

Thursday, Feb. 29th: "Moses Smith and Rufus Beach volunteered to join the Oregon exploring expedition."

Under date of Monday, March 4th, Joseph Smith's journal says; "I instructed a letter to be written to James Arlington Bennett to consult him on the subject of nominating him for Vice-President. I here insert the letter.

The letter which appears in full in the journal of Joseph Smith, contains this paragraph:

"All is right in Nauvoo. We are now fitting out a noble company to explore Oregon and California, and progressing rapidly with the great temple which we expect to roof this season."

Under date of March 11, 1844, we find the following:

"At home till nine. Then spent the day in council in the Lodge room over Henry Miller's house. Present: Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Parley P. Pratt, Orson Pratt, John Taylor, George A. Smith, William W. Phelps, John M. Bernhisel, Lucian Woodworth, George Miller, Alexander Badlam, Peter Hawes, Erastus Snow, Reynolds Cahoon, Amos Fielding, Alpheus Cutler, Levi Richards, Newell K. Whitney, Lorenzo D. Wasson and William Clayton, who I organized into a special council to take into consideration the subject matter contained in the above letter; (Received from a committee at Black River Falls) and also the best policy for this people to adopt to obtain their rights from the nation and insure protection for themselves and children, and to secure a resting place in the mountains or some uninhabited region, where we could enjoy the liberty of conscience guaranteed to us by the Constitution of our country, rendered doubly sacred by the precious blood of our fathers, and denied to us by the present authorities who have smuggled themselves into power in the state and nation."

On March 26th the Prophet Joseph Smith addressed a memorial to the Congress of the United States, asking for authority to raise a company of 100,000 men in the United States, to proceed to the West in the neighborhood of Oregon and California, the purpose of which is thus described in the memorial:

"To open the vast regions of the unpeopled West and South to our enlightened and enterprising yeomanry; to protect them in their researches, to secure them in their locations, and thus strengthen the government and enlarge her border; to extend her influence; to inspire the nations with the spirit of freedom and win them to her standard; to promote intelligence; to cultivate and establish peace among all with whom we may have intercourse as neighbors; to settle all existing difficulties among those not organized into an acknowledged government bordering upon the United States and territories; to save the national revenue in the nation's coffers; to supercede the necessity of a standing army on our western and southern frontiers; to create and maintain the principles of peace and suppress mobs, insurrections, and oppression in Oregon and all lands bordering upon the United States and not incorporated into any acknowledged national government; to explore the unexplored regions of our continent; to open new fields for enterprise for our citizens and protect them therein; to search out the antiquities of the land, and thereby promote the arts and sciences, and general information; to amalgamate the feelings of all with whom we may have intercourse on the principles of equity, liberty, justice, humanity, and benevolence; to break down tyranny and oppression, and exalt the standard of universal peace."

On March 30th, Elder Orson Hyde was appointed by the City Council of Nauvoo to carry the memorial and an ordinance accompanying it to Washington, for the consideration of both houses of Congress. This appointment appeared of record on the City Council minutes, with the seal of the corporation, signed by Joseph Smith, mayor, and Willard Richards, recorder.

Elder Orson Hyde made a lengthy report of his labors to the gen-

eral council, dated Washington, D. C., April 25th. In speaking of the difficulties in the way because of the personal desires and ambitions of prominent men he says:

"Now all these politicians rely upon the arm of our government to protect them there; and if government were to pass an act establishing a territorial government west of the Rocky Mountains there would be at once a tremendous rush of emigration. But if the government pass no act in relation to it, these men have not stamina or sufficient confidence in themselves and their own resources to hazard the enterprise."

In the same communication, Orson Hyde states that Orson Pratt was with him, and they drafted a bill to present to Congress, and he goes on to say:

"In case of a removal to that country, Nauvoo is the place of general rendezvous. Our course from thence would be westward through Iowa, bearing a little to the north till we come to the Missouri river, leaving the State of Missouri on the left, thence up the North Fork of the Platte into the mouth of Sweetwater river, in the longitude of 107 degrees, 45 minutes west, and thence up Sweetwater river to the south pass of the Rocky Mountains; and from said south pass in latitude 42 degrees, 28 minutes north to the Umpqua and Klamet valleys in Oregon bordering on California is about 600 miles, making the distance from Nauvoo to the best portion of Oregon, 1,700 miles."

All this goes to prove, beyond a doubt, that the prophet Joseph Smith had in his mind the establishment of a gathering place for the Saints on the western slope of the Rocky Mountains, and that the idea of migration toward the West originated in his mind long before it was carried into practical effect by President Brigham Young.

It is recorded in the history of Joseph Smith, that about 7 p.m., June 22, 1844, Joseph Smith called Hyrum Smith, Willard Richards, John Taylor, W. W. Phelps, Abraham C. Hodge, John L. Butler, Alpheus Cutler, William Marks and some other brethren into his upper room, where he conferred with them in regard to what he should do, there being warrants for his arrest and a spirit of murder in the air. Joseph decided that all the enemy wanted was to get himself and Hyrum, and that if they went away no harm would come to the people or their property. He said "We will cross the river tonight and go away to the west." Joseph Smith's journal says: "I told Stephen Markham that if I and Hyrum were ever taken again we would be massacred or I was not a Prophet of God. I want Hyrum to live to avenge my blood, but he is determined not to leave me."

In the account of the arrest, imprisonment and martyrdom of Joseph Smith, written by Willard Richards, the following appears:

Sunday, 23rd: "At daybreak arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instructions to return the next night with horses for Joseph and Hyrum. pass them over the river in the night secretly, and be ready to start for the Great Basin in the Rocky Mountains."

"At 1 p.m., Emma sent over O. P. Rockwell, requesting him to entreat of Joseph to come back. Reynolds Cahoon accompanied

him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. When they went over they found Joseph, Hyrum and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

"Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the governor had pledged his faith and the faith of the state to protect him while he underwent a legal and fair trial. R. Cahoon, L. D. Wasson and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home. Like the fable, when the wolves came the shepherds ran from the flock, and left the sheep to be devoured. To which Joseph replied: 'If my life is of no value to my friends, it is of none to myself.'

"Joseph said to Rockwell, 'What shall I do?' Porter replied, 'You are the oldest, and ought to know best, and as you make your bed, I will lay with you.' Joseph then turned to Hyrum, who was talking with Cahoon, and said 'Brother Hyrum, you are the oldest, what shall we do?' Hyrum said, 'Let us go back and give ourselves up, and see the thing out.' After studying a few moments Joseph said, 'If you go back I will go with you, but we shall be butchered.' Hyrum said, 'No, no; let us go back and put our trust in God, and we shall not be harmed. The Lord is in it. If we live or have to die, we will be reconciled to our fate.'

"After a short pause Joseph told Cahoon to request Captain Daniel C. Davies to have his boat ready by half past five o'clock, to cross them over the river."

These evidences form an array of testimony sufficient to make the proof positive and beyond question that Joseph Smith, the prophet of the 19th century, was, under God, the originator and prejector of the plan to colonize the Rocky Mountain valleys with Latter-day Saints, and build up a great commonwealth, devoted to civil and religious liberty, where all persons of every shade of belief could worship according to the dictates of their own consciences, without hindrance and without molestation. If it had not been for the persuasions of friends, real or pretended, Joseph would have proceeded himself, in company with his brother Hyrum, to lead out and explore these western wilds to find a home for his people. In the providence of the Almighty there were different results. Joseph and Hyrum returned to Nauvoo, surrendered themselves into the hands of their enemies, and very soon met a martyr's fate as the Prophet had predicted.

In addition to this array of testimony, I here introduce the testimony of two of the men who volunteered to go with the company the prophet organized to explore the West, with a view of settling The Church there *viz.*, in the valleys of the Rocky mountains. And first the affidavit of Samuel W. Richards:

STATEMENT BY ELDER SAMUEL W. RICHARDS.

Early in the year 1844, while employed by day upon the Temple then building in Nauvoo, Ills, and standing guard by night, I was visited by my uncle Willard Richards, (who was then the private secretary of the prophet Joseph Smith) and informed by him that the prophet, with his brethren in council, had determined to send a pioneer company of twenty-five young men westward to find a suitable place for the saints to move to, where they could rest for a time from the constant harrassing and persecutions to which they were then being subjected, and which was likely to increase if the mob did not have the life of the prophet placed at their disposal; and wished to know if I would be one of the number, to which I freely and readily gave my consent. Soon after, I was notified of what would be required of each one of the party for an outfit for the contemplated journey.

In the months of February and March of the same year, I attended meetings held weekly for the purpose of instructing the company as to necessary preparations, and what would be expected of the company in seeking to accomplish the object of their mission.

At these meetings, which I attended, Hyrum Smith and Sidney Rigdon were always present, also those members of the quorum of Twelve then in Nauvoo. The prophet Joseph was seldom present, as he was most of the time in hiding from his persecutors. At these meetings much of a prophetic nature was communicated by the two first named, as to what would result from such a mission; the future growth and development of the people when freed from the power of their enemies, and when the remnants of Israel should join them in the great work of the restoration of God's covenant people, preparatory to the reign of Christ upon the earth, in the thousand years of millennial rest promised.

The company selected were diligent in making ready for their journey, so far as my acquaintance with them extended, while in the meantime the mobocrats about Warsaw and Carthage, who had succeeded in enlisting the sympathy and aid of the governor of the state, cut off all hope of there being time for the pioneer company to accomplish their purpose of exploration before the people might be under the necessity of moving out from their homes to save their lives from ferocious gathering mobs.

The contemplated journey of the pioneer company was for the time abandoned, and numbers of them were engaged as night-guards in the city, which became defenseless by being required to give up all the public arms held by the Nauvoo Legion, now a part of the state militia, leaving the city exposed to invasion by an infuriated mob.

The prophet Joseph was required to give himself up to stay the apparent destruction of the people and city, resulting as is well known, in the murder of himself and his brother Hyrum.

My personal and familiar acquaintance extended to quite a number of the party selected, among whom were Daniel Spencer, Geo. D. Watt, Charles Shumway, Hosea Stout, David Fullmer, Samuel Bent and others with whom I had frequent association.

California and Oregon if deemed necessary, were to be the fields of our explorations; while it was thought Lower California would offer the greatest inducements for locating a city for the saints.

S. W. RICHARDS.

Subscribed and sworn to before me, this 20th day of November, A. D., 1897.

{ SEAL. }

BARLOW FERGUSON,
Notary Public.

STATEMENT OF JOSEPH A. KELTING.*

For some time previous to the death of Joseph Smith, the Mormon prophet, I lived at Nauvoo, Handcock County, Illinois. I acted for some years as agent for Bishop George Miller, and was also a deputy sheriff in Handcock County. I heard rumors to the effect that Joseph Smith was practicing polygamy, the matter frequently being repeated, especially by Wm. and Wilson Law, and the Higbees. Calling at the house of the prophet one day, early in the spring of 1844, on some business or other not now remembered, the prophet invited me into a room up stairs in his house, called the mansion. After we entered the room he locked the door and then asked me if I had

* While the writer realizes that in this affadavit and the one which follows it there is introduced a subject foreign to the subject of this discussion, still the matter relates to a question of fact at issue, between The Church and its counterfeit (*viz.*, *who* stands responsible for the introduction of the plural marriage system practiced by The Church) and hence I prefer to use the whole affidavits than to quote parts of them.

heard the rumors connecting him with polygamy. I told him I had. He then began a defense of the doctrine by referring to the Old Testament. I told him I did not want to hear that, as I could read it for myself. He claimed to be a prophet—I believed him to be a prophet—and I wanted to know what he had to say about it. He expressed some doubts as to how I might receive it, and wanted to know what stand I would take if I should not believe what he had to say about it. I then pledged him my word that whether I believed his revelation or not, I would not betray him. He then informed me that he had received a revelation from God, which taught the correctness of the doctrine of a plurality of wives, and commanding him to obey it. He acknowledged to having married several wives. I told him that was alright. He said he would like a further pledge from me that I would not betray him. I asked him if he wanted me to accept the principle by marrying a plural wife. He answered yes. A short time after this I married two wives in that order of marriage.

On the occasion of Alexander H. Smith, son of the prophet, visiting me in this country some few years ago, I related to him the above circumstances.

I also know that previous to the death of the prophet Joseph Smith, there was a movement on foot, looking to the removal of the Church from Illinois to the West. Joseph Smith was the one who took lead in that matter, and called upon certain brethren to go on an exploring expedition to seek a suitable location for The Church; and I was among the number selected to go.

JOSEPH A. KELTING.

State of California, }
County of San Bernardino, } ss.

Subscribed and sworn to before me, a notary public, this first day of March, A. D. 1894.

D. JOHNSTON,

{ SEAL. } Notary Public in and for San Bernardino County, State of California.

In addition to this testimony, I also give that of Elder Anson Call.*

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*To be found in Tullidge's Histories, Vol. II. History of Northern Utah, and Southern Idaho.—Biographical Supplement, p. 271.

STATEMENT OF ANSON CALL.

On the 11th of July, 1843, with quite a number of his brethren, he crossed the Mississippi River to the town of Montrose, to be present at the installment of the masonic lodge of the "Rising Sun." A block school house had been prepared with shade in front, under which was a barrel of ice water. Judge George Adams was the highest masonic authority in the state of Illinois, and had been sent there to organize this lodge. He, Hyrum Smith and J. C. Bennett, being high masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. We will let Mr. Call describe this prophetic scene: "I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains.' This was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me, he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you,' rather extending the idea to all those he had spoken of, 'shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossble to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: 'Oh the beauty of those snow-capped

mountains. The cool refreshing streams that are running down through those mountain gorges.' Then gazing in another direction, as if there was a change of locality: 'Oh the scenes that this people will pass through! The dead that will lay between here and there.' Then, turning in another direction as if the scene had again changed: 'Oh the apostasy that will take place before my brethren reach that land!' But he continued, 'The priesthood shall prevail over all its enemies, triumph over the devil and be established upon the earth, never more to be thrown down.' He then charged us with great force and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the priesthood could bestow. 'Remember these things and treasure them up, Amen.'"

STATEMENT OF GIDEON CARTER.

State of California, } ss.
San Bernardino County. }

I am Gideon Carter, son of Gideon H. Carter, named in one of the revelations of the Book of Covenants, and who was killed at Crooked River Battle, between the Mormons and a mob, in the State of Missouri, in 1838. I was born in the State of Vermont, in the town of Rutland, Rutland Co., August 9th, 1831. I was thirteen years of age at the time Joseph Smith, the Mormon prophet, was killed, an event I distinctly remember. At the time I was living in the family of Orange Lysander Wight, the son of Lyman Wight, one of the Twelve Apostles in the Mormon Church. Orange L. Wight had married my sister, Matilda Carter, about a year before the killing of Joseph Smith, and I made my home with them. In the fall of 1844 there was some disagreement between Brigham Young and Lyman Wight, and the latter removed to Prairie La Crosse, at the mouth of Black River. Among others who went with him from Nauvoo was his son Orange L. Wight; and as I was in his family I went too. At Prairie La Crosse Lyman Wight and his followers made preparations to go to Texas to find a location for a settlement. Before Joseph Smith's death Lyman Wight had been appointed with others to go in search of a new location for The Church.

Question by B. H. Roberts: Then, according to Lyman Wight's representations to his followers, it was understood before the death of

Joseph Smith that The Church would move from Nauvoo westward?

Answer: Yes, sir; Lyman Wight always represented that he had been appointed by Joseph Smith, as others were, to go and look for a location where the saints could go and live in peace; for such was the opposition arising in Nauvoo that the prophet was convinced that The Church would have to leave Illinois. Lyman Wight, with Bishop George Miller, was appointed to go to the southwest near the borders of Mexico, in the region of the Cordilira mountains, and look for a location for The Church. At Prairie La Crosse preparations were made for the journey, and in the spring of 1845 the journey began. There was about one hundred and fifty all told in the company. We lived on the plan of having all things in common, and in this manner traveled to Texas settling near Austin, the present capital. From thence we moved into Gillespie County, about one hundred miles west of Austin, where the company stayed about four years. From thence we moved to Burnet County, north of Austin, where we remained two years; and then removed to Bandera, where in 1854 the main company broke up. Two years later Lyman Wight started for Missouri, but died *en route*. Am not certain either of the time or place of his death.

Question by B. H. Roberts: Did Lyman Wight teach and practice plural marriage?

Answer: He did. I remember that while he and his company were stopping at Prairie La Crosse in the fall and winter of 1844-45, Lyman Wight's son, Orange L. Wight, who was the husband of my sister Matilda, married a plural wife, a young lady to whom he had been engaged before marrying my sister, but with whom he had broken through some misunderstanding. I understood that Lyman Wight performed the ceremony. *En route* from Texas one Joel Miles married a plural wife; and Lyman Wight himself, before we arrived in Texas, also married a plural wife; and I remember distinctly that while living in Texas he had three wives, and I think he had four.

Question by B. H. Roberts: Mr. Carter, did Lyman Wight say that Joseph Smith taught plural marriage, and did he practice it by virtue of the prophet Joseph Smith having introduced it?

Answer: He did. He said that he saw and heard read the revelation establishing plural marriage before Joseph Smith's death. I have heard Lyman Wight relate many times how Joseph Smith announced the revelation to his brother Hyrum. Hyrum did not at first receive it with favor. His whole nature revolted against it. He said

to Joseph that if he attempted to introduce the practice of that doctrine as a tenet of The Church it would break up The Church and cost him his life. "Well," Joseph replied, "it is a commandment from God, brother Hyrum, and if you don't believe it, if you will ask the Lord He will make it known to you." The matter caused Hyrum much distress and anguish of heart, he well-nigh sweat blood over it, so repugnant was it to his feelings, and such his dread of seeing it introduced into The Church; but he inquired of God, according to Wight's statement, and he received from the Lord the same revelation that Joseph had—that it was a true doctrine, and a commandment from God.

That revelation was made known to some of the Twelve before Joseph Smith's death; and after it was read in one of the council meetings with some of the Twelve. Joseph bore testimony that it was of God, and that it was a principle wherein there was wisdom, truth, and virtue, and capable of bringing great good to the world; but owing to the sinfulness of men, and their weakness, it would damn more men than it would save. This is the explanation that Lyman Wight gave for the existence of polygamy in that branch of the church over which he held a jurisdiction; the explanation given to the younger members of his following who found no warrant for the practice in the Book of Mormon or in the Doctrine and Covenants.

Lyman Wight also said that Joseph Smith had given him authority to perform these plural marriage ceremonies in connection with other ceremonies in the Church. Mr. Wight, to meet the inquiries of some of his followers, in a pamphlet that was gotten out published what purported to be a copy of the revelation received by Joseph Smith, but in connection with it there were many rules to be observed by those entering into those plural marriage relations which I do not find in the revelation published by the Mormons in Utah. There were things in that revelation that caused some dissatisfaction, and the pamphlets were withdrawn from circulation, and soon afterwards the practice of plural marriage in what may be called his branch of the Church was discontinued. Mr. Wight gave as a reason for this step the prejudice of the world against it; and said the people were not pure enough to live up to that order of marriage. After this there were no more plural marriages among his followers, though those who already had entered into that order maintained the wives they had taken.

Question by B. H. Roberts: Did Orange L. Wight marry your sister Rizilla as his third wife?

Answer: He did, in Galispia County, Texas, in 1849.

Question by B. H. Roberts: What relation do you sustain to the Mormon Church in Utah, Mr. Carter?

Answer: No relation whatever. I am not a member of that Church.

Subscribed and sworn to before me this 27th day of February, A. D. 1874.

J. C. CHRISTY,

{ SEAL. } Notary Public in and for San Bernardino County, State of California.

In a communication to the saints in Great Britain, in November, 1846, John Taylor, then a special ambassador to The Church in that land, in connection with Orson Hyde, wrote to them as follows:

Brethren:—You have no doubt been informed of our removal from the city of Nauvoo, and of the causes for that removal you may not be entirely ignorant. The ostensible cause was that of persecution; the martyrdom of our prophets, the burning of our houses, the kidnapping of our brethren, and the daily fear that many of the saints experienced from the hand of the assassin, without an hope of redress for any abuse that might be committed, no matter how flagrant, were among the leading causes of our speedy removal. I say speedy removal, because the project was not new to us; for however strong our attachment might be to our houses and lands, to the city of the saints, and to the temple of the living God, yet there were other steps to take in relation to the establishment of the kingdom of God, in which were involved, not only the interest and happiness of the saints of Nauvoo, but the fulfillment of the ancient prophecies contained both in the Bible and the Book of Mormon, in relation to Ephraim; and I might add, the pouring forth of blessings upon the saints in general, and the interests and happiness of the world. Time alone can unfold this to many, but to us it has been manifested long ago, years before the temple was completed, and long before the martyrdom of our prophet and patriarch. Many living witnesses can testify that we proposed moving to California, leaving the land of our oppression, preaching the gospel to the Lamanites, building up other temples to the living God, and establishing ourselves in the far distant West. The cruel and perfidious persecution that we endured tended to hasten our departure, but did not dictate it. It jeopardized our lives, property, and liberty, but was not the cause of our removal; and as the people of Egypt thrust the Israelites from their land without understanding their object or mission, so did this mob, madly and ferociously urge us from their midst, though they knew not that in so doing they were carrying out our designs, fulfilling the dispensation of Jehovah, and sealing their own condemnation.

Many a time have I listened to the voice of our beloved prophet, while in council, dwell upon this subject with delight; his eyes sparkling with animation, and his soul fired with the inspiration of the spirit of the living God. It was a theme that caused the bosoms of all who were privileged to listen, to thrill with delight; intimately connected with this were themes upon which prophets, patriarchs, priests, and kings, dwelt with pleasure and delight; of them they prophesied, sung, wrote, spoke, and desired to see, but died without the sight. My spirit glows with sacred fire while I reflect upon these scenes, and I say, O Lord, hasten the day! Let Zion be established! Let the mountain of the Lord's house be established on the tops of the mountains! Let deliverance be proclaimed unto Zion! Let redemption echo from mountain to mountain, from hill to hill, from nation to nation! Let the world hear! Let the law go forth from Zion, and the word of the Lord from Jerusalem! Let the dead hear a voice and live! Let the captives be set free! Let the saints possess the kingdom, and kingdoms of this world become the kingdoms of our God and of His Christ!

Against this array of testimony the quibbling and half falsehoods of Josephites will be vain. Isaiah, too, long centuries before these last days, had declared that it should come to pass—

In the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*

It gives evidence of divine inspiration in the Twelve that in the midst of their perplexities at Nauvoo, during the last year The Church remained there, their hearts were inclined to lead The Church of God to the place indicated as its abode in the last days, both by ancient and modern prophecy.

That great exodus of The Church from Nauvoo, with the subsequent journey of the saints across the wilderness of Iowa and the great plains which form the eastern slope of the Rocky Mountains, is one of the most remarkable events in either ancient or modern history, when considered in the light of the circumstances under which it took place—a people well-nigh stripped of all their worldly possessions, teams and wagons improvised with such animals and materials as in the hurry of their departure, under the menace of mob violence, could be gathered together;—indifferently clothed and provisioned for contact with the hardships inseparably connected with such an enterprise, and the lapse of time ere they could replenish

* Isaiah ii, 2.

their scanty stores;—making their way through an unexplored wilderness, a great part of which was desert;—seeking a destination a thousand miles from the frontiers of civilization;—absolutely without any base of supplies, trusting solely to the providences of God for their daily needs;—warlike tribes of Indians on every hand—and yet, under the direction of the Apostles, they accomplished the great enterprise with little loss of life, and in an incredibly short space of time!

This exodus and the subsequent settlement of the Saints in the valleys of Utah, confirmed the greatness of President Young's genius in the minds of the men of the world, but to all who have an abiding faith in the divinity of the great work of God in the last days, it bears witness that the Lord was with President Brigham Young and his fellow Apostles, by the inspiration of the Holy Spirit; and confirms the faith of the Latter-day Saints, that the leaders held divine authority, and were the proper men to preside over The Church of Christ after the martyrdom of the prophet Joseph.

Not only was the exodus from Nauvoo successfully executed, but the location of the Latter-day Saints in the Rocky Mountains was equally well carried out. Removing The Church to Salt Lake Valley resulted in founding commonwealths throughout the inter-Rocky Mountain region; for the Saints settling in the mountains made it possible for others to establish homes there also; and it must be remembered that the Latter-day Saints have not only settled Utah but have formed extensive colonies in Idaho, Arizona, Wyoming, Colorado, Canada and Mexico.

The Church while in the eastern states never numbered more than three or at the most four stakes of Zion. But since coming to the west the stakes of Zion have increased to forty-two, each with its high council, its high priests' quorum, its several elders' quorums, and stake organizations of Relief Societies, Improvement Associations for both sexes; and quite a number of the stakes have church academies where theology is made a leading feature of the curriculum.

Within these forty-two stakes are about five hundred organized wards, presided over by bishops, who are assisted in their labor of preserving the Saints in the faith, looking after the poor, and keeping down iniquity, etc., by local quorums of priests, teachers and deacons. In addition to all this, there are ward organizations of Relief Societies, Improvement Associations for both sexes, and Primary Societies for children. In each ward, also, is a Sunday School for the instruction of the youth. Throughout the stakes of Zion and the world there are 1,100 Sunday Schools, with a total

membership, including officers, teachers and pupils, of 125,000;* in the libraries of the Sunday Schools are 23,541 volumes; and more than fifteen thousand dollars is expended annually in Sunday School work. In the organized stakes the saints number about two hundred and fifty thousand; and though but few individuals among them can be considered wealthy, yet they are a prosperous, contented, and therefore a happy people. A greater per centage of them own the homes they live in and the lands they cultivate, than is the case with any other community in all the world; and they are freer than any other people on earth from those difficulties arising in the industrial world which embitter the relations of employer and employed. Peace is in their habitations; God is honored at the family altars, as well as in the public sanctuaries; faith and confidence in God abound on every hand, and everywhere one may see evidences that God is with the people. He has neither forsaken them nor their leaders, as He would have done had they turned away from His gospel, trampled His Church under their feet, or blasphemed His priesthood by employing it to fleece the saints and aggrandize themselves.

Such is the condition of the work of God within the organized stakes of Zion—such are the results attained, the development as to organization, increase of numbers, and temporal and spiritual prosperity. But while this great work has been going on at the gathering places of the saints, the foreign work of The Church has not been neglected. On the contrary the work of preaching the gospel to the world has been made to keep pace with the development of the work at the gathering places of the saints. Among the first acts of the Twelve after the martyrdom of Joseph and Hyrum was one to greatly increase the numbers of the seventies—the quorums of the priesthood which more especially constitute the foreign ministry of The Church. At the October conference in 1844 the quorums of seventies were increased from two to ten. Since that time the seventies have been increased, until now† they number one hundred and twenty-seven quorums, comprising a body of between eight and nine thousand men, whose special calling it is to preach the gospel abroad. Josephites complain against The Church for thus increasing the number of quorums of seventy; and mark it down as a violation of the order of The Church, and quote as proof the following from the Doctrine and Covenants:

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* See article by Geo. Reynolds in Jubilee No of Deseret News June 16th, 1900.
† 1900.

And these seven presidents are to choose other seventies, besides the first seventy, to whom they belong, and are to preside over them; and also other seventy, until seven times seventy, if the labor in the vineyard of necessity requires it.*

This they say limits the number of the quorums to seven, and therefore no more than seven ought to be chosen. The prophet Joseph, however, when the first quorums of seventy were being organized said:

If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven Presidents of the first Seventy to call and ordain other seventy and send them forth to labor in the vineyard, until if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry.†

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* Doc. and Cov., Sec. cvii, 95, 96.

† Hist. of Joseph Smith, under date of May 2nd, 1835. *Mill. Star*, Vol. XV, p. 261. Commenting upon this the "Reply" writer says. "Mr. Roberts quotes this purported statement of Joseph Smith from the *Millennial Star*, Vol. 15, which was published in 1853. This is especially suspicious when we consider that nine years before its publication they [the Twelve, I suppose, R.] transcended the bounds of the law in an irregular and indiscriminate way; and something of this kind was needed to bolster up their past acts. Then, while we do not accept Joseph Smith's word in preference to the law, we refuse, upon such testimony, to place the responsibility of their departure at his door." This kind of twaddling comment is really laughable—what profoundness is all this! The testimony cited in my text is not satisfactory! Very well, how will this do?

"About the same time [*viz.* 1835] there were seventy High Priests chosen who were called Elders, to be under the direction of the Twelve and assist them according to their needs, *and if the Seventy were not enough call seventy more until seventy times seventy.*—John Whitmer's Church History, Ms. ch. XV.

A copy of the above history was not obtained by The Church in Utah until 1893 and from that *Ms.* I quote the above. John Whitmer was the first man appointed Historian of The Church, a position he held until his apostasy in 1837, at which time he carried off The Church History he had written and refused to surrender it. Surely the "Reply" will not accuse the Apostles with changing John Whitmer's history of The Church.

The "Reply" writer also says: "If Joseph Smith did say what Mr. Roberts quotes him as saying, his unsupported word is not law; especially when he is out of harmony with the law." This reminds me of the Scotch Presbyterian's argument for the strict observance of the Sabbath. Said a latitudinarian brother to him: "Do ye no ken that the Lord himsel' justified his disciples in plucking ears of corn and rubbing a'tween their hands on the Sabbath dee to obtain food?" "I ken that's in the scripture," said the disputatious Scot, valiant for the Sabbath, "but if the Lord did that, it does na heighten ma respect fa him."

"He that formed the eye shall he not see? He that formed the ear shall he not hear?" And the prophet of God who gave the law shall he not know the law? As well its extensions as its limitations? And, moreover, what a contemptibly small conception have Josephites of the great foreign ministry of The Church, if they limit that ministry to seven quorums of Seventy!

Not only have the quorums designed to form the foreign ministry of The Church been greatly increased, but they have been employed. Since the death of the prophet Joseph, in addition to maintaining the missions in those countries where proclamation of the gospel had been made during his life-time, missions have been established in the following countries, and tens of thousands of the honest in heart gathered out of them.

France, Germany, Holland, Belgium, Denmark, Sweden, Norway, Iceland, Italy, Switzerland, Jersey Islands, Hindostan, Malta, Cape of Good Hope, Mexico, among a number of Indian tribes in the Western States and Territories in the United States, Sandwich Islands, Samoa, Friendly Islands, New Zealand, Turkey, and the mission has lately been reopened in *Palestine*.

In a number of these countries periodicals have been published. This is the case in France, Germany, Switzerland and Denmark.

The Book of Mormon since the death of the prophet Joseph has been translated and published in the following languages:

French, German, Danish, Italian, Dutch, Welsh, Swedish, Spanish, Hawaiian and Maori.

It has also been translated but not yet published in Hindostanee and modern Hebrew. And thus the testimony of the Nephites to the great truths that the Lord is God, that Jesus is the Christ, and the gospel the power of God unto salvation to all those who believe and obey it, is being sent to the world in well-nigh all the languages thereof by The Church of Christ; and the saints are ridding their garments of the blood of this generation both by preaching the gospel by word of mouth and also by sending forth the written word.

The phase of the great Latter-day work which seemed most to occupy the attention of the prophet Joseph Smith in the last year of his life, was that which relates to the salvation for the dead. Of this he preached most frequently; often was it the subject of his correspondence, his whole mind seemed given to it. Elijah had visited him in Kirtland Temple and had restored the keys of the priesthood which "turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse." "Therefore," said Elijah, "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."* No wonder then that this matter occupied his mind when the keys for the salvation of the dead

* Doc. and Cov., Sec. cx.

were placed in his hands attended with all the responsibility that attaches thereto. Following are his views upon the greatness, importance and future prospects of this work for the dead:

The earth will be smitten with a curse, unless there is a welding link of some kind or other, between the fathers and the children, upon some subject or other, and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect, without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and the prudent, shall be revealed unto babes and sucklings, in this dispensation of the fullness of times."*

And this is the work the prophet of God had in mind to do for all the generations of men from Adam to the present dispensation! No wonder it was the controling theme of both his tongue and pen; his meditation by night, his thought by day. And as a proof to the world that the keys of the priesthood which administer in these holy ordinances for the dead were committed to the Twelve and have been with the Presidency of The Church from the days of the prophet until now, I point to the four magnificent temples reared by the saints in Utah to the name of the most high God—erected for the express purpose of performing this work which so burdened the mind of the prophet Joseph in the last year of his life.

Josephites of course profess a belief in this great feature of the work of God—in baptism for the dead and the sealing powers linking together all the dispensations that have been given to man, and all the families and kindred of the earth;† but where are their temples in which this work is going on? Show me thy faith by thy works! Mr. Smith claims to have been ordained by his father to be President of The Church, to have inherited his father's priesthood and office; but where, I ask, is the evidence that he has inherited his father's in-

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* Doc. and Cov., Sec. cxxviii.

† Evidently I was mistaken in saying that "Josephites" believed in the "sealing powers, linking together the dispensations and all the families of the earth." If the "Reply" writer may be taken as authority, they stop with the work for the dead at baptism, and take us to task for administering other ordinances, as will appear later.

terest, anxiety, and activity in respect to his greater part of the work of the dispensation of the fullness of times—the work that touches the interests of the generations of men that are past as well as those that are now alive, or shall live in the generations to come? When Elijah's cloak fell from his receding form to the shoulders of Elisha, not only the material garment fell upon him, but also the spirit and the power of Elijah was upon Elisha, and he did the works of the departed prophet. So has it been with those who have succeeded to the Presidency of The Church since the death of the prophet Joseph. Great as the work for the living has been since then, still greater has been the work for the dead; in proof of which I give the following information respecting the work done in the temples of God. The report from each temple dates from the commencement of work therein up to May 31st, 1900.*

	ST. GEORGE.	LOGAN.	MANTI.	SALT LAKE.	TOTAL.
Baptisms and Confirmations..	287,350	305,169	197,060	255,206	1,044,785
Endowments.....	136,044	151,998	104,423	139,864	532,329
Ordinations.....	54,199	61,893	44,736	55,120	215,948
Sealings of wives to husbands.	43,198	38,865	36,300	35,235	153,598
Sealings of children to parents	6,237	12,458	17,942	34,931	71,568
Adoptions†.....	6,165	421	6,096	703	13,385
	533,193	570,804	406,557	521,059	2,031,613

*I am indebted to the Presidents and Recorders of the respective temples for the information here given.

† The "Reply" writer says: "In addition to this [an account of baptisms for the dead—R.] he gives a statement of the number of "ordinations to the priesthood for the dead;" "endowments for the dead;" "sealings (husbands and wives) for the dead;" "sealings (children to parents) for the dead;" none of which is contemplated in the law of God; nor does Mr. Roberts attempt to show any justification for these things." ("Reply" p. 95.) Surely the "Reply" writer becomes blinder and blinder as he proceeds with his "Reply," else with the Doctrine and Covenants within his reach he would never seek to make it appear that work for the dead is limited to baptism, and that, by fair implication, to water baptism. In the revelation of 19th of January, 1841, so frequently referred to by Josephites, it is written concerning the temple, and the work to be performed therein—after speaking of baptisms for the dead:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? * * * * * Therefore, verily I say unto you, that your *anointings*, and your *washings*, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places, wherein you receive *conversations*, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of *my holy house which my people are always commanded to build unto my holy name*. And verily I say unto you, let this house, (the Nauvoo temple) be built unto my name, that I may reveal mine ordinances therein, unto my people; *for I deign to reveal unto my church, things which have been kept hid from before the foundation of the world, things that pertain to the Dispensation of the Fullness of Times*."

With this before us as to the works to be performed in the house of the Lord, in which are specifically enumerated "anointings" and "washings" for the dead as well as "baptisms," it is only necessary to remark that all the ordinances necessary to save a living person, are necessary also to the salvation of the dead. Will the "Reply" undertake to argue that confirmation is not as necessary to salvation of the dead as baptism; or that baptism is complete without the baptism of the Holy Ghost, as well as the baptism of water? If it should chance to be the case, as it seems it is, that Josephites know nothing of the great work of God to be wrought in the temples of God for the dead as well as for the living (and indeed it could not be otherwise than that they are ignorant of those things, since to them they have not been revealed, but to The Church), and for which no authority could be quoted in the earlier revelation, yet in the latter part of the quotation above, The Church would find warrant for all that has been done in the temples for the dead, in those revelations given to The Church, and to which the Lord in the revelation above quoted, alludes as pertaining to the Dispensation of the Fullness of Times.

As compared with the limited views of Josephites about the work to be done for the dead, hear the prophet on that subject, in a discourse he preached on 20th of January, 1844, reported by Elder Woodruff, and to be found in *Millennial Star*, Vol. XII., p. 664.

"When I consider the surrounding circumstances in which I am placed this day, standing in the open air with weak lungs, and somewhat out of health, I feel that I must have the prayers and faith of my brethren that God may strengthen me and pour out his special blessings upon me, if you get much from me this day.

There are many people assembled here today, and throughout this city, and from various parts of the world, who say that they have received to a certainty a portion of the knowledge from God, by revelation, in a way that he has ordained and pointed out.

I shall take the broad ground, then, that if we have, or can receive a portion of knowledge from God by immediate revelation, by the same source we can receive all knowledge.

What shall I talk about to-day? I know what brother Cahoon wants me to speak about. He wants me to speak about the coming of Elijah in the last days I can see it in his eye. I will speak upon that subject, then.

The Bible says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

Now, the word *turn* here should be translated *bind*, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the saints of God gathered, Zion built up, and the saints to come up as saviors on Mount Zion.

But how are we to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations, and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the

Let us consider another proof that The Church led to the mountains of Israel under the Presidency of the Apostles is indeed the very Church of Christ, and that it has never been disorganized, or lost the favor of God.

During his personal ministry on earth, Jesus said:

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world but I have chosen you out of the world therefore the world hateth you.*

Again he said:

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets . . . . . Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.†

During the lifetime of the prophet Joseph from the first time he

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*St. John, xv.

†St. Luke, vi.

fathers to the children, and the hearts of the children to the fathers, which fulfills the mission of Elijah. And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on the earth.

The saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the saints to go to with their might and gather together all their living relatives to this place, that they may be sealed and saved that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the saints *will be divided, broken up, and scattered*, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes.

The question is frequently asked, 'Can we not be saved without going through with all those ordinances,' etc.? I would answer, No, not the fullness of salvation. Jesus said, 'There are many mansions in my Father's house, and I will go and prepare a place for you.' *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the saints are slow to understand.

I have tried for a number of years to get the minds of the saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions; they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen."

called upon the Lord when a mere lad, to the day he fell by the old well-curb at Carthage jail, pierced by the bullets of assassins, the adversary was ever on the alert for his destruction. The hearts of the wicked were stirred against him, false priests combined both against him and the work which, under God, he founded; officers of the law with false charges and unlawful warrants dogged his footsteps; mobs rose in acts of violence against him and his people; he was made acquainted with the tryanny of unjust judges, corrupt courts, and the gloom of the prison cell. He was made to feel that the world did not love him, that he was not of the world, that the Powers of Darkness hated The Church of Christ. Since the death of the prophet Joseph, the same Powers which pursued him and the work he established have continued their hostilities against The Church of Jesus Christ of Latter-day Saints. It is the elders of That Church, not the elders of the Reorganized church, who have been hunted by mobs, and beaten for no other crime than calling men to repentance. It is the blood of the elders of The Church of Jesus Christ of Latter-day Saints, not of the "Reorganized church," which today unavenged crimsons the soil of the states of Georgia, Tennessee and Mississippi.

It is The Church of Jesus Christ of Latter-day Saints, not the "Reorganized church," which has been constantly assailed, despoiled of its property, its members driven into exile, hundreds thrust into prison, whole communities terrorized—and all this through the administrators of the government acting under a mistaken zeal created by the persistent misrepresentations of sectarian priests and religious bigots—some of our "friends" of high standing in the "Reorganization" joining in the hue and cry against the saints of God and aiding in the work of misrepresentation.*

Yet all this has not retarded the work of God. It has gone steadily

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* Referring to this the Reply says: "We challenge the proof that we have aided in the work of misrepresentation." Well, here is the proof: On February 22nd, 1882, in the course of a speech against The Church in Utah, Joseph Smith, the president of the Reorganized church said:

"There were many men in Utah who were single because they said they had no assurance they could find for wives women who were not contaminated. They might go to the farm houses to choose wives, but could not feel certain that some of the bishops had not been there and robbed the daughters of their virtue."—The Chicago *Daily Inter-Ocean*, Feb. 23rd, 1882.

The Chicago Times' version of this part of the same speech, under the caption "A Lusty War Cry," (issue of Feb. 23, 1882) is as follows:

"There are hundreds and thousands of Mormons in Utah who will not marry wives because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous

forward. The injustice that has been done The Church is beginning to be recognized. Already the government has restored the personal property it confiscated. And as for the fines, imprisonment, and exile inflicted on so many of the saints during the past ten years, these things have only contributed to spreading abroad a knowledge respecting the gospel and its restoration. The Lord has His own way of accomplishing His purposes. To the peasant shepherds on the hills of Judea He sent the angels of heaven to tesify of the birth of the Messiah; and doubtless the testimony of these men was sufficient to found faith in the minds of the simple people among whom they moved that the great hope of Israel was fulfilled—the Messiah was born. But the king as well as the peasant must have a testimony that the Son of God had come into the world; and hence from the far east wise men skilled in the knowledge of the heavenly bodies and their movements and their signs are brought to the court of proud King Herod, to testify that Messiah, the promised King and Redeemer of Israel is born.

Preaching without purse or scrip by the Twelve Apostles, and other servants of God, might answer all the purposes for spreading abroad a knowledge of the gospel among the common people. The gospel, however, was not designed for the poor and the lowly only; it is meant also for the rich and the proud among men. And when God would have it proclaimed to magistrates, rulers, governors, kings and emperors, He called His servant Paul and led him through such experiences, including mobbings, whippings, exile and imprisonment, as brought him in contact with the great and high ones of the earth. Not only before the judges and governors of Judea and the petty kings who visited them was the gospel preached, but, as there is good reason to believe, it was declared before the purple-robed Emper-

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bishops who have robbed hundreds of women of their purity. The men cannot afford to take the risks that marriage means."

Many vile and vicious things have been said of the Saints in Utah, but it was reserved for Joseph Smith, the president of the Reorganized Church to say at once the most untruthful, the lowest, the most contemptible, cowardly and vicious thing that ever was said of a much-maligned and misrepresented people. And what makes it so utterly inexcusable is the fact that the speaker knew better; for he had been in Utah, and had been among the people sufficiently to know that no such conditions as he describes in that speech existed. It was malicious, wilful misrepresentation. He bore false witness against his neighbors. At the time of the speech I noted down the misrepresentations, not from the Chicago papers, but from other papers, for the false statement was widely copied, and I think made a dispatch to the press of the country. Recently I sent to the Chicago papers and had the above quotations verified.

or of Rome himself by the great apostle of the Gentiles. Through this means the kings of the earth learned the Christian story and the plan of salvation included in it. It was preached not only in the humble homes of the poor, but also in the marble palaces of the Cæsars.

So in this Dispensation of the Fullness of Times, the Lord has led His servants and His Church through such experiences as will best make known the great work of the last days—the opening of the heavens and the committing of a dispensation of the gospel to the children of men.

Preaching the gospel without purse and scrip by the elders of The Church has been a very successful method of making known the truth among men. There is something in it which goes right home to the hearts of the honest. It is a method, too, which has, in the main, built up The Church so far. There are classes, however, as in the dispensation opened by the personal ministry of Messiah, that would never be reached by such a method. There are the rich and great, the proud and high, the judges, legislators, presidents and kings of the earth. How long, for example, would it be under the method of preaching the gospel without purse and scrip before the humble elders of The Church working in that way would get a hearing before the president and his cabinet, not once, but repeatedly? Or how long would it be under the aforesaid method of preaching before the House of Representatives, or the more aristocratic Senate of the United States would devote day after day to the consideration of Mormonism? How long would the elders be preaching without purse and scrip, though zealous as angels, before they could arrest the attention of the Supreme Court of the United States sufficiently to have the judges sit in solemn session, clad in all the vestments of their high office, to listen to an explanation of "Mormonism?" I risk the assertion that such things could never have been attained by the elders preaching without purse or scrip. Yet such a remarkable hearing as hinted at above has been given to "Mormonism" in all these great divisions of the general government of the United States. And by becoming for many years a national question, it has been kept prominently before the world; and not only the masses have been aroused by the proclamation of its principles, but the attention of the statesmen and rulers has been attracted to it, and to them, in a manner, the gospel has been preached for a witness. What though it hath been preached by some through envy and strife, to paraphrase the words of Paul? What then? Notwithstanding every way, whether in pretense or in truth,

Christ is preached and therein do the Saints rejoice, yea, and they will rejoice; for they know that this shall turn to their salvation.* God hath not left Himself without witnesses among the great ones of the earth; but ever and anon as they have heard about the truth and of the truth, in cabinet council, Senate chamber, legislative hall, the courts of kings and the palaces of princes—the spirit of God hath testified to their hearts that the gospel they heard preached, whether preached of strife or of good-will, was the truth of heaven, and for that testimony statesmen, judges, governors and kings shall give an account in the day of judgment to the God who gave it to them.

But what of all this? Why, where the lambs are the vultures are gathered together. The very violence towards The Church of Christ on the part of hate-inspired men, moved upon by the spirit of him who in heaven rebelled against the truth of God and the priesthood, bears witness that the keys of the priesthood are still with The Church of Jesus Christ of Latter-day Saints, and hence Lucifer, through wicked men and in divers ways, seeks its destruction. "Marvel not if the world hate you, it hated me before it hated you, if you were of the world the world would love its own!" And in the evidences of the hatred of the wicked for The Church of Jesus Christ of Latter-day Saints may be read the negative proof of their acceptance with God as His Church.

My task is ended. I have taken two great prophecies of Brigham Young, prophet, seer, and President of The Church of Jesus Christ of Latter-day Saints in his day, and traced out their fulfillment. The first prophecy—

All that want to draw away a party from The Church after them, let them do it if they can, but they will not prosper—was proven to be true by a brief consideration of the rise and fall of the principal factions called into existence under the leadership of ambitious, wicked men. We have seen go to pieces upon the rock of President Young's inspired prediction, Sidney Rigdon's Church, William Smith's, James J. Strang's, and the organization, such as it was, founded by George Miller and Lyman Wight—none of them prospered. We have considered the claims of the Reorganized or Josephite Church, built from the ruins of these other churches just enumerated. Its pretentions have been viewed from every standpoint, and are found lacking in every element of consistency and truth. Misconceptions of the work and laws of God constituted its foundation; and the folly,

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* The passage paraphrased will be found in Paul to the Philippians i, 15-20.

sophistry, ignorance and vain ambition of — to be charitable— mistaken men, comprise its superstructure!

We have taken the second part of President Brigham Young's inspired prophecy—*If any man thinks he has influence among this people to lead away a party, let him try it, and he will find out that there is power with the Apostles which will carry them off victorious through all the world, and build up and defend The Church and kingdom of God*—and have found the truth of it demonstrated in the history of The Church of Jesus Christ of Latter-day Saints. The favor, blessing, power and glory of God have indeed attended the labors of the Apostles who led the Saints from Nauvoo, and the Presidencies of The Church which succeeded them; of a truth there has been with those Apostles and their successors a power which has carried them off victorious through all the world, and built up and defended The Church and kingdom of God.

A SUFFICIENT ANSWER.

A SUFFICIENT ANSWER TO JOSEPHITES.

By B. H. ROBERTS.

[The following paper was published in the *Improvement Era* for February, 1898, and although it must have been in the hands of the author of the "Reply" before that production issued from the press, he nowhere attempts an answer to the argument here presented.—*R*]

THERE is in existence, with headquarters at Lamoni, Iowa, an organization known under the title of "The Reorganized Church of Jesus Christ of Latter-day Saints." Joseph Smith, the eldest son of the prophet Joseph, is the president of this organization, and it is commonly called the "Josephite Church." The chief characteristic of this organization is its opposition to the Church of Jesus Christ of Latter-day Saints, and the bitterness of its leading officers toward the people of Utah. The cause of this bitterness it would be difficult to point out, unless it is to be accounted for in that hatred which comes into the hearts of men against the truth; and they know not why, and perhaps not whence; but they feel its power, yield to its influence, and so fight against God. The opposition of this "Josephite" institution to The Church may be said to be based upon the following grounds:

First, they hold that Joseph Smith, the president of their organization, of right, should have succeeded to the presidency of The Church organized, under God, by his father; and this for two reasons: first, because, as they allege, it is his birth-right; and second, by virtue of an ordination to that position which they affirm he received from his father before the latter's martyrdom: and they hold that Brigham Young and the whole quorum of the Twelve Apostles were guilty of an usurpation when they assumed the presidency of The Church after the death of the prophet Joseph, and subsequently organized the First Presidency of The Church, and set in order all the affairs thereof;

Second, they hold that the whole Church was rejected by the Lord, with their dead, because, as they allege, the temple at Nauvoo was not completed within a time specified by revelation;

Third, they allege that in leading the people to the valleys of the Rocky Mountains, and making this far west the gathering place for The Church, President Young and his associates set aside and violated the law of God which appointed Jackson County, Missouri, as the gathering place for The Church; and that in leading the people to Utah, the Twelve led them astray;

Fourth, they affirm that these usurping leaders when once established in Utah, taught false doctrines and caused the people to worship false gods, and go into divers sins;

Fifth, they insist that Brigham Young and not the prophet Joseph gave the law of Celestial Marriage, including the doctrine of a plurality of wives, to The Church; and that by introducing that doctrine the presiding authorities in Utah led the people to whoredoms, and such wickedness that they were properly a reproach to the work of God in the earth, and, indeed, no longer God's people. They had become, concerning the faith, reprobate; concerning the favor of God, outcasts; concerning the gospel, apostates. From their standpoint, the saints are made up of two classes, usurping leaders and a deluded following. The latter they graciously affect to pity, the former they denounce with a vehemence that might be alarming if it were not impotent. In a word, the "Josephites" hold the saints to be apostates, and the church rejected of God, and that from the days of Nauvoo.

Technicalities and details aside, this is the attitude of the "Josephite" organization towards the saints and The Church; and it is to this attitude that this paper is to give "a sufficient answer," one that in the judgment of the writer will cover the whole ground of controversy, and be complete. An answer, in fact, that will be God's answer to these calumnies. And though it cannot be hoped that it will close the mouths of those who have schooled themselves even "though vanquished to argue still," it is believed that it will be sufficient to satisfy the honest in heart who believe that Joseph Smith the prophet was an inspired servant of God; and it is also hoped that it will supply the brethren traveling in the ministry, and who occasionally meet with the objections urged by "Josephites," with material to expose the falsity of those things which are charged against the servants of God and The Church of Christ.

It is necessary to say that "Josephites" profess a belief in the

prophet Joseph Smith; that is, they profess to believe that he was a prophet and servant of God, divinely inspired to teach the gospel and establish The Church of Christ on earth. It is this fact of their profession that will give force to the answer to be made here. It should also be said that the facts to be stated before we reach the point of argument may, at first, seem to have but little bearing on the subject, but a patient reading of them is essential to the force of the argument.

In the journal of William Clayton, under date of May 18th, 1843, is the following entry, relating a conversation that took place between Joseph Smith and Stephen A. Douglas, at the house of Sheriff Backenstos, at Carthage, Illinois:

"Dined with Judge Stephen A. Douglas, who is presiding at court. After dinner Judge Douglas requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington City, and his application in behalf of the saints to Mr. Van Buren, the President of the United States, for redress; and Mr. Van Buren's pusillanimous reply—"Gentlemen, your cause is just, but I can do nothing for you;" and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'

"The judge listened with the greatest attention, and then spoke warmly in depreciation of Governor Boggs and the authorities in Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment; they ought to be punished.

"President Smith, in concluding his remarks, said that if the government, which receives into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. *Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of*

the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life. He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

This prophecy was first published in Utah, in the *Deseret News* of *September 24th, 1856;* it was afterwards published in England, in the *Millennial Star*, February, 1859.* In both instances it is found in the History of Joseph Smith, then being published in sections in those periodicals. Stephen A. Douglas did aspire to the presidency of the United States, and was nominated for that office by the Democratic Convention, held in Charleston, on the 23rd of June, 1860. When in the convention he was declared the regular nominee of the Democratic party, "The whole body rose to its feet, hats were waved in the air and many tossed aloft; shouts, screams, and yells and every boisterous mode of expressing approbation and unanimity, were resorted to." †

When Mr. Douglas aspired to the presidency, no man in the history of American politics had more reason to hope for success. The political party of which he was the recognized leader, in the preceding presidential election had polled 174 electoral votes, as against 122 cast by the other two parties which opposed it; and a popular vote of 1,838,169, as against 1,215,798 votes for the two parties opposing. It is a matter of history, however, that the Democratic party in the election of 1860 was badly divided; and fractions of it put candidates into the field with the following result: Mr. Abraham Lincoln, candidate of the Republican party, was triumphantly elected. He received 180 electoral votes; Mr. Breckinridge received 72 electoral votes; Mr. Bell 39; and Mr. Douglas 12. "By a plurality count of the popular vote, Mr. Lincoln carried 18 states; Mr. Breckinridge 11; Mr. Bell 3, *and Mr. Douglas but 1!*"‡ Twenty days less than one year after his nomination by the Charleston convention, while yet in the prime of manhood—forty-eight years of age—Mr. Douglas died at his home in Chicago, a disappointed, not to say heart-broken man.

Let us now search out the cause of his failure. Fourteen years after the interview containing the prophecy here under discussion, and about one year after the prophecy had been published in the *Deseret News*, Mr. Douglas was called upon to deliver a speech in

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* Mill. Star Vol. XXI, No. 9.

† See Cooper's American Politics, Bk. I, p. 86.

‡ See tables in "American Politics," Bk. vii, pp. 22, 26; also, History U. S. (by Alexander H. Stephens), p. 559.

Springfield, the capital of Illinois. His speech was delivered on the 12th of June, 1857, and published in the *Missouri Republican* of June 18th, 1857. It was a time of much excitement throughout the country concerning the Mormon Church in Utah. Falsehoods upon the posting winds seemed to have filled the air with the most outrageous calumny. Crimes the most repulsive—murders, robberies, rebellion, and high treason—were falsely charged against its leaders. It was well known that Mr. Douglas had been on terms of intimate friendship with the prophet Joseph Smith; and was well acquainted with the other church leaders. He was therefore looked upon as one competent to speak upon the "Mormon Question," and was invited to do so in the speech to which reference is here made. Mr. Douglas responded to the request. He grouped the charges against the Mormons which were then passing current, in the following manner:

"First, that nine-tenths of the inhabitants are aliens by birth who have refused to become naturalized, or to take the oath of allegiance, or do any other act recognizing the government of the United States as a paramount authority in the territory [Utah].

Second, that the inhabitants, whether native or alien born, known as Mormons (and they constitute the whole people of the territory) are bound by horrible oaths, and terrible penalties, to recognize and maintain the authority of Brigham Young, and the government of which he is head, as paramount to that of the United States, in civil as well as in religious affairs; and they will in due time, and under the direction of their leaders, use all the means in their power to subvert the government of the United States and resist its authority.

"Third, that the Mormon government, with Brigham Young at its head, is now forming alliances with Indian tribes in Utah and adjoining territories—stimulating the Indians to acts of hostility—and organizing bands of his own followers under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

Mr. Douglas based his remarks upon these rumors against the saints, in the course of which he said:

"Let us have these facts in an official shape before the president and congress and the country will soon learn that, in the performance of the high and solemn duty devolving upon the executive and congress, there will be no vacillating or hesitating policy. It will be as prompt as the peal that follows the flash—as stern and unyielding as death Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—*the knife must be applied to this pestiferous, disgusting cancer*

which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law. * * * Should all efforts fail to bring them [the Mormons] to a sense of their duty, there is but one remedy left. *Repeal the organic law of the territory, on the ground that they are alien enemies and outlaws, unfit to be citizens of a territory, much less ever to become citizens of one of the free and independent states of this confederacy.* To protect them further in their treasonable, disgusting and bestial practices would be a disgrace to the country—a disgrace to humanity—a disgrace to civilization, and a disgrace to the spirit of the age. Blot it out of the organized territories of the United States. What then? It be will regulated by the law of 1790, which has exclusive and sole jurisdiction over all the territory not incorporated under any organic or special law. By the provisions of this law, all crimes and misdemeanors, committed on its soil, can be tried before the legal authorities of any state or territory to which the offenders shall be first brought to trial, and punished. Under that law persons have been arrested in Kansas, Nebraska and other territories, prior to their organization as territories, and hanged for their crimes. The law of 1790 has sole and exclusive jurisdiction where no other law of a local character exists, and by repealing the organic law of Utah, you give to the general government of the United States the whole and sole jurisdiction over the territory."

The speech of Mr. Douglas was of great interest and importance to the people of Utah at that juncture. Mr. Douglas had it in his power to do them great good. Because of his personal acquaintance with Joseph Smith and the great body of the Mormon people then in Utah, as well as their leaders (for he had known both leaders and people in Illinois, and those whom he had known in Illinois constituted the great bulk of the people in Utah, when he delivered that Springfield speech)—he knew that the reports carried to the east by vicious and corrupt men were not true. He knew that these reports in the main were but a rehash of the old exploded charges made against Joseph Smith and his followers in Missouri and Illinios; and he knew them to be false by many evidences furnished him by Joseph Smith in the interview of the 18th of May, 1843, and by the Mormon people at sundry times during his association with them at Nauvoo. He had an opportunity to befriend the innocent; to refute the calumnies cast upon a virtuous community; to speak a word in behalf of the oppressed; but the demagogue triumphed over the statesman, the politician over the humanitarian; and to avoid the popular censure which he feared befriending the Mormon people would bring to him, he turned his hand against them, with the result that he did not destroy them but sealed his own doom—in fulfillment of the words of the prophet, he felt the weight of the hand of the Almighty upon him.

It was impossible for any merely human sagacity to foresee the events predicted in his prophecy. Stephen A. Douglas was a bright but comparatively an unknown man at the time of the interview, in May, 1843. There is and can be no question about the prophecy preceding the event. It was published, as before stated, in the *Deseret News* of the 24th of September, 1856; about one year before the Douglas speech at Springfield, in June, 1857; and about four years before Douglas was nominated for the presidency by the Charleston Democratic Convention.

Moreover, a lengthy review of Mr. Douglas' speech was published in the editorial columns of the *Deseret News* in the issue of that paper for September 2nd, 1857, of which the following is the closing paragraph, addressed directly to Mr. Douglas:

"In your last paragraph [of the Springfield speech] you say, 'I have thus presented to you plainly and fairly my views of the Utah question;' with at least equal plainness and with far more fairness have your views now been commented upon. And inasmuch as you were well acquainted with Joseph Smith, and his people, also with the character of our maligners, and did know their allegations were false, but must bark with the dogs who were snapping at our heels, to let them know that you were a dog with them; and also that you may have a testimony of the truth of the assertion that you did know Joseph and his people and the character of their enemies (and neither class have changed, only as the saints have grown better and their enemies worse); and also that you may thoroughly understand that you have voluntarily, knowingly, and of choice sealed your damnation, and by your own chosen course have closed your chance for the presidential chair, through disobeying the counsel of Joseph which you formerly sought and prospered by following, and that you in common with us may testify to all the world that Joseph was a true prophet, the following extract from the history of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration."

Then follows the interview between Joseph Smith and Mr. Douglas as recorded in the journal of Wm. Clayton, as published in the *News* a year before Mr. Douglas' Springfield speech, and as now quoted in this paper.

I have been careful to state in full all the circumstances connected with this remarkable prophecy, in order that there might be no question in relation to the prophecy itself, that is, no question as to the prediction preceding the event, and its complete and miraculous fulfillment. And now I have reached the point for the argument.

The prophecy is a fact. Its fulfillment is a fact. God gloriously fulfilled the prediction of His servant Joseph Smith, the prophet.

Stephen A. Douglas did aspire to the presidency of the United States. He received the nomination for that high office, from a great political party. But he had raised his hand against the Latter-day Saints, the people of the prophet Joseph Smith; and as a consequence he did feel the weight of the hand of the Almighty upon him; for his hopes were blasted; he never reached the goal of his ambition; he failed miserably, and died wretchedly, when his life had but reached high noon. Could anything be more clear than that Stephen A. Douglas felt the weight of the hand of the Almighty upon him? But mark you, *these calamities came upon him for striking at the saints of God in Utah. It was for turning his hand against them that he was disappointed in his hopes, blasted in his expectations, and died heart-broken. And when the Almighty thus vindicated the predictions of His prophet upon the head of this great man, He also did something more—He acknowledged the saints in Utah as His people, The Church in Utah as His Church, and there is no escaping the conclusion.*

This prophecy was not fulfilled upon the head of Stephen A. Douglas because he raised his hand against the Josephites; that movement had not taken definite form when Stephen A. Douglas deliverd his Springfield speech on the 12th of June, 1857. Joseph Smith who is now the president of that institution had not then given his consent to take the presidency of the "Reorganized Church," so that "Josephites" can claim no lot nor part in the fulfillment of this remarkable prophecy—the fulfillment of which is such a complete vindication of The Church of Christ from the charges "Josephites" make against it. And, furthermore, it should be remembered that this vindication came at the time when, according to "Josephite" contention, the apostasy of the saints in Utah was at its full height. That is, plural marriage was publicly taught and practiced, and in part it was to this that Mr. Douglas alluded in some portions of his speech; the doctrines which are supposed by "Josephites" to have led the people to follow after false gods were then most taught; and yet, when from the "Josephite" standpoint, the apostasy of The Church in Utah is at its height, lo! God gives His people there this splendid vindication—so far acknowledges them as His people that the man who dares to turn his hand against them—having been warned by His prophet not to do so—He strikes down with death after disappointing his hopes, humbling his pride, and making him an object at which Time would henceforth point his finger. Would God do this in vindication of a people who had transgressed His law, usurped His authority, abandoned themselves to whoredoms, followed after false gods,

and corrupted the priesthood? Such a thought is so revolting to reason that it may be dismissed without further consideration.

But on the other hand, what becomes of the charges of apostasy made against the people whom God thus vindicated? As idle tales are they henceforth to those who will weigh the force of the argument contained in the facts here set forth. I contend that there is no need of endless cavilings over technicalities; nor weary discussions over the sophistries of "Josephites." Here is God's answer to all their contentions and calumnies. He owns His people, He vindicates His Church, by visiting judgment upon the head of one of America's foremost statesmen who raised his hand against the people and Church of God. I am content with God's answer to "Josephites." It is sufficient.

APPENDIX I.

OF HOLDING DOCTRINE IN ABEYANCE.

Owing to the fact that The Church authorities have not always and immediately made known the revelations which God has imparted to them, and also saying that Joseph the prophet for prudential reasons sometimes did the same thing, "Josephites" insist that it is not true as to the prophet Joseph, saying that it is equivalent to charging him with cowardice, etc. It would be easy to carry the discussion on this point further back in history and to a higher source than Joseph Smith if it were deemed necessary. For example, as Jesus and his three chief apostles were coming down out of the mountain from the transfiguration of Christ, and the vision of Moses and Elias, the Master charged the disciples in this language: "Tell the vision to no man, until the Son of Man be risen again from the dead." (Matt. XVII, 9.) Was Jesus cowardly? On a number of other occasions Jesus gave similar advice. But as to the *fact* of the prophet Joseph sometimes holding revealed doctrines in abeyance, at the April conference, held in Kirtland temple, in 1837, in the course of some remarks, the prophet said: "It is also the privilege of the Melchisedek priesthood to rebuke and admonish as well as receive revelation. *If The Church knew all the commandments, one-half they would condemn through prejudice and ignorance.* (Hist. of Joseph Smith, *Mill. Star*, Vol. XV, p. 848.) Did he not then withhold what they would condemn?

Of the instructions the prophet gave to Elders Heber C. Kimball and Orson Hyde, previous to their starting on their missions to England, Joseph writes under date of June 12th, 1837: "My instructions to the brethren were, when they arrived in England, to adhere closely to the first principles of the gospel, *and remain silent concerning the gathering, the vision* and the book of Doctrine and Covenants*, until

*This refers to the revelation given in February, 1832. See Doc. and Cov., Sec. lxxvi.

such time as the work was fully established, and it should be clearly made manifest by the Spirit.—(Hist. of Joseph Smith, *Mill. Star*, Vol. XVI. p. 12.)

Again, on the 7th of March, 1831, the Lord gave a lengthy and very important revelation, in which He made known in greater detail, the conversation he had with His disciples about the destruction of the temple at Jerusalem, the signs of His coming, and the establishment of Zion in this land. Near the close of it He says: "And now, I say unto you, *keep these things from going abroad into the world, until it* is expedient in Me that ye accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you."—(Doc. and Cov. Sec. XLV.)

APPENDIX II.

OF DECLINING PUBLIC DEBATE.

WHILE under proper circumstances and with proper persons it is not always necessary to decline either public or private debate concerning the doctrines The Church is authorized to teach to the world, yet, owing to the contentious spirit likely to be aroused by debate, and especially in public discussion, and also owing to the fact that it is only here and there that a man may be found who is of the temperament suitable for such work, as a general thing there are other and better methods of promulgating the gospel than by public discussion. For these reasons The Church authorities have discouraged this method of conducting the ministry. Whereupon "Josephites" characterize this policy as "craven and cowardly." (See "Reply" p. 26.) In the early days of The Church (1831), the Lord, in a revelation told Joseph Smith and Sidney Rigdon to confound their enemies; "call upon them," said the Lord, "to meet you both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time." It seems that this special instruction to Joseph Smith and Sidney Rigdon is construed by "Josephites" to be a general commandment to all the Elders of The Church, and hence that they should go about the country in the spirit of a bully, challenging to debate and seeking contentions. This view of the revelation, however, is clearly erroneous, as the spirit of contention is not the spirit of God. Though there may be times and circumstances when public debate would be proper—and at such times and places the elders of the Church will not be found wanting in the courage necessary to defend the truth—still in justification of the course advised by The Church authorities, I quote the words of the prophet Joseph on the 30th of March, 1836, in the Kirtland Temple. Preparations were being made for administering the sacrament and at that time the prophet said:

"While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be endowed, would be fulfilled in a few days, and then the elders would go forth, and each stand for himself, and it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and Him crucified; *not to contend with others on account of their faith or systems of religion*, but pursue a steady course. *This I deliver by way of commandment;* and all who observe it not will pull down persecution upon their heads, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with Hosanna and Amen.—(Hist. of Joseph Smith, *Mill. Star*, Vol. XV, p. 727.)

APPENDIX III.

TESTIMONY OF PREST. WILFORD WOODRUFF.

Remarks following lecture delivered by Elder B. H. Roberts in the Assembly Hall, Salt Lake City, February 23rd, 1892, under the auspices of the Y. M. M. I. Associations of the Salt Lake Stake, on "Priesthood and the Right of Succession."

I REALIZE it is somewhat late, but I want to beg the indulgence of this assembly a few moments. I felt that as I was a member of these Mutual Improvement Associations I wanted to attend this meeting and hear this lecture. I did not wish to interfere with the time of Brother Roberts. He has given us an excellent discourse, and has told us the truth. There are a few things pertaining to this subject about which I wish to bear my testimony to the young men of Israel.

First. I wish to say a few words regarding Priesthood. There is no mistake about the Priesthood of God Almighty. The God of heaven Himself has created and redeemed this world by the power of that Priesthood; and no being that ever dwelt on this earth ever has been or ever will be able to do or perform any work pertaining to salvation unless it is by that eternal and everlasting Priesthood. And where that Priesthood of Amighty God is manifest, the power of that Priesthood is with the people, no matter what age or generation they have lived in. And I wish to say that there has been no generation, no dispensation, any greater than the one in which Joseph Smith was raised up. He laid the foundation of this great work, under God, and He established The Church upon the face of the whole earth, in fulfillment of revelation and prophecy, from Father Adam down to our day; and the Lord has made, and will make no mistake in regard to calling a people or giving them the Priesthood.

As I have said, Joseph Smith organized The Church. He lived but a short time with us—though longer than the Savior did after He entered the ministry. The Savior lived about three and a half years from the time He commenced His ministration among the people

until He was crucified. Joseph Smith lived some fourteen years, if I mistake not, after he organized this Church. He also was slain. But before he died he organized The Church with Apostles, Patriarchs, Pastors, Teachers, and the whole government of The Church of God; and that Priesthood he organized or laid the foundations of remained with the people after his death, as Brother Roberts has said tonight. The Twelve Apostles stood next to the First Presidency of The Church; and I am a living witness myself to this work. I am a living witness to the testimony that he gave to the Twelve Apostles when all of us received our endowments under his hands. I remember the last speech that he ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fullness of this great work of God; and in his remarks to us he said: "I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth. And these principles and this priesthood and power belong to this great and last dispensation which the God of Heaven has set His hand to establish in the earth." "Now," said he addressing the Twelve, "I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head." Continuing, he said, "I have lived so long—up to the present time—I have been in the midst of this people, and in the great work and labor of redemption. I have desired to live to see this Temple [at Nauvoo] built. But I shall never live to see it completed; but you will." Now, we didn't suppose but what he would live. We didn't comprehend what he meant. Neither did the Twelve in the days of the Savior comprehend what He meant when He said, "I am going away from you; if I go not the Comforter will not come unto you." And so we did not understand Joseph when he said he would not live to see that Temple completed; it was not given us to realize it at that time.

After addressing us in this manner he said: "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned." That was pretty strong language, but it was full of meaning, it was full of significance. Joseph was trained in the Priesthood before he came to this planet. He understood the Priesthood perfectly before he came here. He understood its work and its lineage, so far

as lineage applies to offices in the priesthood. He also understood that he was going away from this earth; but we did not know it until after he was put to death. I was in Boston with President Young the very hour he and his brother Hyrum were slain. And at that moment there was a power of darkness surrounded us, a feeling of heaviness that I never felt before. I had never seen President Young feel so bad in my life before as he did that hour.

Nearly all the quorum of the Twelve were on missions in the Eastern States when the terrible tragedy at Carthage took place; and we did not hear of it for some time afterwards. We returned to Nauvoo. It has been repeated to you here tonight what was done in the conference in Nauvoo. I do not know whether there is anyone present here tonight but myself who was at that conference—there are but few living who were present on that occasion. Brigham stepped forth as a leader of Israel, as has been said here tonight by Brother Roberts, and Sidney Rigdon also tried to get the presidency; but when his name was put to a vote before the conference of the Latter-day Saints, and they were asked if they wanted him as their guardian, to guide them in the Celestial Kingdom, Brigham said: "All who do, raise your right hand," and I did not see a hand raised in his favor in that congregation.

Brigham then asked if they wanted the Twelve Apostles to step forth and magnify their calling and build up The Church and establish the Kingdom of God in all the earth. "All who do, raise your right hand," and almost every soul in that congregation voted; and when Brigham Young arose and commenced speaking, if I had not seen him with my own eyes there is no one that could have convinced me that it was not Joseph Smith speaking. It was as the voice and face of Joseph Smith; as anyone can testify who was there and acquainted with these two men.

Several men have claimed authority to lead The Church, but the Prophet Joseph never conferred any such authority upon any of them. The keys of the Presidency after his death were held by the Twelve Apostles, and by them only, until the Council of the First Presidency was reorganized.

I name these things to show that the Lord has put His mark of approval upon the acts of the Apostles who followed the Prophet Joseph Smith in the establishment of this great work upon the earth; and the Priesthood will continue here and the work increase until Jesus Christ shall come in the clouds of heaven.

I wish here to ask a question: How has every man who has gone

on his own authority and left The Church, and undertaken to build up a Church to himself, succeeded? How has he prospered? What has he done? Why, just as they did who tried to establish "Strangism," and "Rigdonism" and every other "ism" that has ever arisen? They have gone overboard. The power and influence of God have not been with them; the Priesthood has not been with them; the Lord has not called them to do the work they tried to do, and the result has been a failure—a complete failure every time.

On the other hand, how has He prospered and blessed those who have gone forth to the nations of the earth and declared the Gospel of Christ to the millions upon millions of their fellow men? Why, He has prospered and blessed them richly, and opened their way to success. Who are they who have gone forth to the nations of the earth and who have visited the islands of the sea, and have accomplished this great work of gathering, built cities and reclaimed the desert? Not those who tried to lead different factions from The Church, not those who were ambitious to lead the people of God; but it has been the Elders of Israel, those who have received the Priesthood from the hands of Joseph Smith and his followers, or through the authority which God gave them. Who are they who came here to these valleys of the mountains whose coming had been pointed out by the finger of God? Who are they who have built these Temples and erected edifices to the great Jehovah? Why it is the same class of men that was true to Joseph, those who have been true to God and the covenants they made. Has God made any mistake? Read the revelations of the Almighty; they speak for themselves. The Lord has appointed this people to come to this land; this is a great work; we are living in a great dispensation—the dispensation of the last days. The Lord has not deceived any one in this matter; He will deceive no man in regard to this work. This people have traveled from place to place ever since the organization of this Church, until today they are settled here in the valleys of these mountains and have prospered and increased marvelously; and they will continue to grow and increase in strength and power until Christ comes upon the earth.

A man cannot leave this Church without the power of God leaves him. It has been the power of the Priesthood that made men great, and no man can handle it only according to the order of God. If they do they will fall, as has been stated in the revelations of God, read by Brother Roberts this evening. I want to say to the young men of Israel, go and do what is right; you need have no fears regarding the

authority of this work. The Lord has called the weak things of this earth. He has called them from the plow, from the plane, the workshop and the hammer—He has taken the illiterate men of the world and sent them forth to preach the Gospel to the inhabitants of the earth. Even the Lord Jesus Christ was born in a stable and cradled in a manger. He came forth and fulfilled the prophecies. His whole life was one of poverty and affliction. He was scorned and hated by the world of mankind. His Apostles were selected from among the poor and the humble of the earth. So it is with the men who have led The Church in these days. They have been called from various vocations. They have been men who were humble, and God has been with them. God has established His work, and He has sent ministers to the different nations of the earth.

I wish to say to the Latter-day Saints, all that we have to do is to be faithful, to keep His commandments, to be humble, to seek Him in mighty prayer and all will be well with us.

There has been a great deal of work done in this dispensation. The Lord called this people to the valleys of the mountains in fulfillment of prophecy. Old father Jacob, in blessing Joseph and Ephraim, told them what would take place with them and their posterity to the latest generation; that their blessings should extend to the utmost bounds of the everlasting hills. We are here as descendants of Joseph and Ephraim, and Abraham, who were patriarchs and holy men of God. They had the Priesthood, and it has been continued and handed down from generation to generation as long as God has had a people upon the earth. He has revealed it in this dispensation through the Prophet Joseph, and it is here to stay and will remain until Christ comes.

I want to say to the young men and maidens of the Latter-day Saints, have no fears from what you hear through the outside world or from those who are professing to build up the kingdom of God, but who have not got the Priesthood as established by the Almighty through Joseph Smith. If you will do your duty all will be right. I am thankful for the privilege of living so long. I have seen the progress of this work almost from the commencement. I thank God for what I see today. I see great improvement but there is still great room for improvement among us now.

I wish to say to our young men, there is an evil power, a growing power of darkness around and amongst us. The powers of darkness desire to lead the young men of Israel astray. They think if they can do this, if they can get them to do wickedly, they can weaken this

Church. But our young men are raised up to follow in the ootsteps of their fathers, and not to be easily led astray.

I pray God my Heavenly Father to bless the Latter-day Saints, that we may all have faith in Him and in the revelations and promises He has given, and in all the truths we have received, and if we do so, all will be well with us. We have come here upon a mission. Our mission is a great and responsible one; it is mighty. In fact, we have been called to leave our homes, our fathers, our mothers, our wives, our children, all that is dear to us, and go abroad to preach the Gospel to the inhabitants of the earth. We have been called to do this, and as Brother Joseph Smith said, if we do not round up our shoulders and help to bear off this kingdom, we shall be damned. No man can receive the priesthood from the hands of the Almighty and abuse it but what it will be answered upon his head.

Therefore, let us all, old and young, improve the time, live our religion, have faith in God and His works. The Lord brought us here, His power has been upon us; by His power and His blessings we have built temples and beautified homes; and there has never been a people that I know of that have ever had the power to rear as many temples in so short a time as we have done in the mountains of Israel. Let us remember this and be faithful, remembering our fasting and prayers, call upon the Lord in secret prayer, and ask Him to bless and direct us.

The Lord is with us. His hand is over us, and He is guiding this work and will continue to do so until Zion shall arise and be built up and shall stand in beauty, power, and become the glory of the whole earth, while the judgment of God shall extend throughout the nations.

May God bless you as Mutual Improvement Associations, may He bless every organization and association that has been established as helps and governments to this great latter-day work; and may we be blessed in all our endeavors to do right—which may God grant, for Christ's sake. Amen.

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